

PA

4212

.A26

1859





ΥΠΕΡΙΔΟΥ ΛΟΓΟΣ ΕΠΙΤΑΦΙΟΣ.

THE FUNERAL ORATION OF HYPERIDES OVER
LEOSTHENES AND HIS COMRADES IN
THE LAMIAN WAR.

Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

ΥΠΕΡΙΔΟΥ ΛΟΓΟΣ ΕΠΙΤΑΦΙΟΣ.

THE FUNERAL ORATION OF HYPERIDES OVER LEOSTHENES AND HIS COMRADES IN THE LAMIAN WAR.

THE TEXT EDITED WITH NOTES AND AN INTRODUCTION

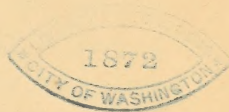
By CHURCHILL BABINGTON, B.D. F.L.S.

FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE, MEMBER OF THE ROYAL SOCIETY OF LITERATURE,
HONORARY MEMBER OF THE HISTORICO-THEOLOGICAL SOCIETY OF LEIPSIC, MEMBER
OF THE NUMISMATIC SOCIETY, EDITOR OF THE ORATIONS OF HYPERIDES FOR
LYCOPHRON, FOR EUXENIPPUS, AND AGAINST DEMOSTHENES, ETC.

*Hyperidis oratio funebris cum ceteris viri facundissimi scriptis diu multumque
desideratur. TOUR. ad Longin. § 34.*

Hæc oratio apud veteres clarissima fuit. SAUPP. Fragm. Oratt. Att. p. 292.

THE SECOND EDITION, CORRECTED.



CAMBRIDGE: DEIGHTON, BELL, AND CO.

LONDON: BELL AND DALDY.

1859.

PA 4212
A26
1859

CAMBRIDGE, BRISTOL, LONDON, AND CO.
LONDON, BIRMINGHAM, AND LONDON.

1859

PREFACE.

THE Papyrus, on which the Funeral Oration of Hyperides is written, was found in the neighbourhood of Egyptian Thebes, and was brought to England about the end of 1856 by the Rev. H. Stobart, M.A. It is now in the British Museum (*Papyri*, No. xcviij). A full account of it may be seen in my large edition, which contains likewise an engraved facsimile of the whole¹. The characters and marks used in the MS. (much resembling the Herculaniensian Papyri) appear to indicate that it is at least as old as the second century after Christ. Two other Greek hands on the back of the papyrus lead to the same conclusion.

It is reasonable to suppose that it contains the greater part of the speech, which is alike valuable in a historical point of view, and as being one of the most celebrated, if not the most celebrated of all the oratorical efforts of the author. Its genuineness is proved by the quotations made from it by the grammarians. (See Cols. 8 and 10 of the papyrus.) At the same time it is fortunate that the long and magnificent passage of this speech, preserved by Stobæus, is among the missing portions of the papyrus. It is evident that it formed the epilogue or a great part of it, whereas the fragments of the papyrus appear to begin at the commencement of the oration, and to go forwards, with two or three slight interruptions, as far as fourteen columns: so that

¹ It must be sufficient to say here that the MS. was broken up into many pieces, which after transcribing I was able to arrange or unite (one excepted, containing only a few letters): Columns 3—12 are undoubtedly continuous: columns 13, 14 form one piece, which probably immediately followed them. Columns 1 and 2 (now in separate pieces) in all likelihood were the first two columns of the MS.

from the papyrus and Stobæus together we obtain almost the whole speech, except some portion (probably a small one) that immediately preceded the epilogue. I incline to think that they comprise the whole within four or five columns. Hyperides tells us expressly that this is no time for making a long address, and he appears to have gone pretty fully through the matters of which he declares his intention to treat: viz. praise of Athens, of the soldiers, and of their general, Leosthenes. Even before the point where the papyrus breaks off, the orator, having apparently concluded his historical remarks, has been giving a free rein to declamation and imagery, thus naturally preparing the way for his splendid epilogue, and the termination of the whole. The *ἐπιτάφιος* of Pseudo-Demosthenes, which I conceive to be a sophistical production, and to be modelled upon the work of Hyperides (see Appendix A.) would occupy about sixteen columns of the papyrus, or about three columns more than we now have of the *ἐπιτάφιος* of Hyperides. The *ἐπιτάφιος* of Pericles is of much the same length as the extant remains of our speech.

In an appendix two dissertations are added, one on the funeral orations of the Greeks, and another on the divine honours paid to Alexander. Although they may contain but little which is new or original, they may perhaps be useful as combining various facts and opinions which are scattered about in different authors.

With regard to the notation employed in this edition, when an asterisk is prefixed to a word it indicates that the MS. reading has been altered; when an obelus is prefixed, that the MS. reading is considered by me to be corrupt or suspicious. The letters inclosed in square brackets [] are wholly missing in the MS.;

those included in parentheses () are only partially or doubtfully legible. The lines of the text correspond with the lines in the columns of the papyrus; a new paragraph being denoted by the symbol ¶.

In the present Volume the argument, the text, and the notes of the larger edition are retained entire, with such alterations as further consideration or the suggestions of others have rendered necessary.

Since the publication of the first edition, this oration, as was to be expected, has occupied the attention of many foreign scholars. In France M. Dehèque has reprinted my text at Paris (Didot) with a spirited translation and introduction of his own, and the addition of a few notes. At Valenciennes also M. Caffiaux has issued a translation, well calculated to give his countrymen an idea of the meaning and elegance of the original. In Germany Herr Kayser of Heidelberg has published a recension of the text in the *Jahrbucher für Class. Philologie* for 1858¹. Besides his own conjectures several are named as due to Classen, Vömel, and Spengel. Many of the emendations are excellent: in other instances they seem to me less successful. Several good suggestions are also made by Dr J. Cæsar of Marburg in the *Zeitschrift für die Alterthums Wissenschaft* (Suppl. Heft, 1857). At Rome likewise this oration has received the careful attention of Sig. Comparetti, whose review of my edition is printed in the *Rheinisches Museum* for 1858². To all these scholars

¹ See also his review in *Heidell. Jahrb.* 1858, n. 36.

² I did not see this last till it was almost too late to make any use of it: but in several cases where I have deviated from the first edition, the same correction had occurred to him. Spengel's short review in the *München Gel. Anz.* I have not seen; I understand that he proposes *παρόδους* for *εισόδους* in Col. 6, l. 23: and certainly this seems to be right.

my best thanks are due for the favorable manner in which they have noticed my labours.

The most valuable contribution however to the criticism of this oration is from the pen of Herr Cobet of Leyden. Dogmatic and impetuous as it is, like some other works by the same acute and learned author, it is impossible to deny that it is a production of rare merit. It was not to be expected that my edition, which adhered to the MS. whenever its readings seemed capable of a tolerable explanation, should find much favour with one whose hyper-Attic notions and love of conjectural changes are so notorious. He adopts however the great majority of my restorations, several of the readings with which he finds most fault having been already retracted by myself in the postscript, which was wanting in his copy¹. In other cases he has restored the true text where I have missed it. At the same time Cobet is no more infallible than his neighbours, and in some points where he attacks the text of the first edition he is palpably mistaken, as will appear in part from the present work.

In noticing the various conjectures of scholars on different passages, I have confined myself in general to such as seemed to have some probability in their favour; and have not thought it necessary uniformly to enumerate the errors into which I myself or others may have fallen. Thus there are many readings in my first edition, and also in the editions of Kayser and Cobet and in other places, which are here passed over in silence.

¹ This postscript, containing various suggestions by Prof. Sauppe and other friends, may be had by those in whose copies it is wanting on application to the publishers. Since it was written I have examined the papyrus afresh with especial reference to the readings of the later editors.

ANCIENT NOTICES OF THE FUNERAL ORATION OF HYPERIDES.

DIONYSIUS OF HALICARNASSUS.

(Lived about 78—7 B.C.)

Ὅνομά γε μὴν ἀμφοῖν (i. e. to the public and particular speeches) ἐν καὶ τὸ αὐτὸ, ἐπιτάφιος οὕτως ὀνομαζόμενος· παραδείγματα αὐτῶν ἐστί που καὶ παρὰ τοῖς ἀρχαίοις, τοῦ μὲν κοινοῦ καὶ πολιτικοῦ παρὰ γε τῷ τοῦ Ὀλόρου καὶ παρὰ τῷ τοῦ Ἀρίστωνος· Λυσίας τε, καὶ Ὑπερίδης, καὶ ὁ Παιανιεύς, καὶ ὁ τοῦ Ἰσοκράτους ἐταῖρος Ναυκράτης, πολλὰς ἡμῖν τοιαύτας ἰδέας παρέσχοντο. οὐκ ἀπορήσομεν δ' οὐδὲ τῶν πρὸς ἑκάστον· ἐπεὶ τοι καὶ ποιήματα μεστὰ τούτων, οἱ ἐπικῆδαιοι οὕτως ὀνομαζόμενοι, θρῆνοί τε ὡσαύτως οὕτως. *Ars Rhetor.* c. 6. *De Oratione Funebri.*

DIODORUS THE SICILIAN.

(Wrote his history about 8 B.C.)

Τῇ τρίτῃ δ' ἡμέρᾳ τελευτήσαντος αὐτοῦ (Λεωσθένους) καὶ ταφέντος ἡρωικῶς διὰ τὴν ἐν τῷ πολέμῳ δόξαν, ὁ μὲν δῆμος τῶν Ἀθηναίων τὸν ἐπιτάφιον ἐπαινον εἰπεῖν προσέταξεν Ὑπερείδῃ τῷ πρωτεύοντι τῶν ῥητόρων τῇ τοῦ λόγου δεινότητι καὶ τῇ κατὰ τῶν Μακεδόνων ἀλλοτριότητι. *Lib. XVIII. c. 13.*

PSEUDO-PLUTARCH.

(Age late, but uncertain; before Photius, who imitates him.)

Ἐκοινώνησε δὲ καὶ Λεωσθένει τοῦ Λαμιακοῦ πολέμου, καὶ ἐπὶ τοῖς πεσοῦσιν εἶπε τὸν ἐπιτάφιον θαυμάσιως. *Vit. x. Oratt. (Hyperides) int. Opp. Plutarch.* p. 849.

LONGINUS.

(Lived about 213—273 A.D.)

Οἰκτίσασθαί τε προσφύεστατος (Ὑπερίδης), ἔτι δὲ μυθολογῆσαι κεχυμένος καὶ ἐν ὑγρῷ πνεύματι διεξοδεῦσαι ἔτι εὐκαμπῆς ἄκρως· ὥσπερ ἀμελεῖ τὰ μὲν περὶ τὴν Λητὴν ποιητικώτερα, τὸν δ' ἐπιτάφιον ἐπιδεικτικῶς, ὡς οὐκ οἶδ' εἰ τις ἄλλος, διέθετο. *De Sublim.* c. 34.

HARPOCRATION.

(Age uncertain, perhaps the fourth century after Christ.)

Ὅτι τις (Dr A. Schäfer (*in litt.*) conjectures δὲς) ἐγίγνετο σύνοδος τῶν Ἀμφικτυόνων εἰς Πύλας Ὑπερίδης τε ἐν ἐπιταφίῳ καὶ Θεόπομπος ἐν τῇ λ'. εἰρήκασι. s. v. Πύλαι. (The passage referred to occurs in col. 8 of the papyrus.)

THEON OF ALEXANDRIA.

(Probably lived in the fourth or fifth century after Christ.)

Ἐχομεν δὲ καὶ Ἰσοκράτους μὲν τὰ ἐγκώμια, Πλάτωνος δὲ καὶ Θουκυδίδου καὶ Ὑπερίδου καὶ Λυσίου τοὺς ἐπιταφίους. *Progymnasm.* c. 2. (*Rhet. Gr.* Vol. II. p. 68, Ed. Speng.)

PHOTIUS, PATRIARCH OF CONSTANTINOPLE.

(His *Bibliotheca* written some time before 858 A.D., when he became Patriarch.)

Ἐκοινώνησε δὲ (Ὑπερίδης) καὶ τοῦ Λαμιακοῦ πολέμου τῷ Δημόσθενει, καὶ ἐπὶ τοῖς ἐν τῇ μάχῃ πεσοῦσιν ἐπιτάφιον εἶπεν, πολλῶν ἐπὶ τούτῳ θαῦμα καὶ ἔπαινον καρπωσάμενος. *Bibl. Cod.* 266. Ed. Bekk.

(For Δημοσθένει we should no doubt read Λεωσθένει.)

THE ARGUMENT.

IN the spring of the year 323 B.C. Leosthenes, an Athenian officer, whose previous history is little known, collected together and brought over to Cape Tænarum, at the extremity of Laconia, about 8,000 mercenaries, whom Alexander a little before his death (which took place in June) had ordered the Asiatic satraps to disband. Upon the rumour of Alexander's death, as it seems, they were joined by the Persian generals, who brought money and arms. Leosthenes was appointed their commander-in-chief, and proceeded secretly to engage the services of the Ætolians, so as to raise a force capable of opposing the Macedonian interest. When all doubt was removed about Alexander's death, the Greeks, encouraged by embassies from Athens, acted more openly; and the Locrians, Phocians, Thessalians, many of the Peloponnesians, and various other tribes, gradually flocked to the standard of Leosthenes. Athens herself, animated principally by Hyperides, contributed 5,000 foot, 500 horse, and 2,000 mercenaries, besides a considerable fleet. The allies, in their march through Bœotia to encounter Antipater, who was coming down from Macedonia into Thessaly, completely defeated the Bœotians, Eubœans, and other allies of Macedonia near Platæa, and having erected a trophy withdrew to Thermopylæ. Here Antipater himself comes up, and is so completely routed in a battle near the spot that he dare neither hazard a second attack nor retreat into

Macedonia. He accordingly throws himself into the small but well fortified town of Lamia, about four miles distant inland. Leosthenes and the Pan-hellenic army surround the city with a trench, but being unable to storm it they convert the siege into a blockade. In the midst of all this a sally takes place, in which Leosthenes is struck on the head by a stone discharged from a catapult on the city walls, and dies within three days afterwards. He and his comrades were buried with heroic honours in the Cerameicus, near the Academy at Athens; and the orator appointed by the people on the occasion was Hyperides¹.

Hyperides opens his address by observing, that his remarks about the conduct and bravery of Leosthenes and his companions would be delivered before those who were themselves witnesses of them, and that under such circumstances, he must ask the indulgence of his auditors for any shortcomings in describing them: they would, however, readily supply in their own minds any omissions which he might unconsciously make². (Col. 1, 2.) The division of his subject is threefold: praise of the city, of the soldiers, and of their general. Athens is to be congratulated for having pursued a policy worthy of her best days and even surpassing it. Time would

¹ Further information respecting Leosthenes and the Lamian war may be seen in Thirlwall's *Hist. of Greece*, Vol. vii. c. lvi. pp. 163—178. Grote's *Hist. of Greece*, Vol. xii. c. xcv. pp. 418—426. Niebuhr's *Lect. on Anc. Hist.* Vol. iii. Lect. lxxxi. lxxxii. pp. 25—35, Pauly's *Real Encycl.* s. v. Lamischer Krieg, and Smith's *Dict. Biogr. and Myth.* s. v. Leosthenes, where the original authorities are referred to. It is difficult, however, to deduce an accurate and consistent account of all the details.

² Here and elsewhere I have given pretty freely what appears to be the sense of the mutilated papyrus; in other places I have endeavoured to show by a free paraphrase, how I understand the Greek text; but no part of the following argument is to be looked on as a translation.

fail (and this is no fitting occasion for a long speech) to go through the glories of her past history, but it might be said in a word, that she was the sun of Greece, diffusing light and nourishment and happiness throughout the whole Hellenic world. (Col. 3, 4). He must now come to the soldiers and their general, and he scarcely knows where to begin. Not by enlarging on their birth, for it is superfluous to recount the pedigrees of Athenians, whose common origin from their mother-soil gives them all a title to the noblest descent. Neither is it necessary to say much on their education, for it is clear, that those who have proved themselves good men and true in the service of their country, must, when young, have been well-educated. (Col. 4, 5.) It is best to speak of their valour in war, and to show what blessings they have insured to their country and to Greece. And herein Leosthenes is entitled to be mentioned first. He saw Greece wholly prostrate and her former prosperity destroyed through the venality of her Macedonizing orators: there was no city to take the lead, there was no general to assume the command. He himself then filled the void, and devoted himself to his country, and his country to the liberties of Greece. Hyperides then runs rapidly through the details of the war and the exploits at Plataea, at Thermopylae (with a passing allusion to Leonidas), and at Lamia. (Col. 5, 6). In all these engagements Leosthenes obtained his desires, but he could not withstand his destiny. Glorious, however, as his victories were, we owe him thanks not only for them, but for the successes which followed in the same campaign. Upon the foundations laid by him, others have built a secure superstructure. These encomiums on Leosthenes must not be understood as a slight on those who served under him; rather they involve the commendation of the rest; for the glory of skilfully

planning an engagement belongs to the general, but that of its success to those who bravely carry it out at their own personal hazard. Consequently, when the victories of Leosthenes are praised, the other soldiers are praised likewise: men whose zeal for the freedom of Greece was so ardent, that they willingly offered their lives to secure it. It added spurs to their enthusiasm that they had seen with their own eyes in Bœotia at the outset of the campaign, what atrocities the Macedonians had perpetrated at Thebes: a city blotted out of the map of Greece, its inhabitants sold, its territory confiscated. And it was no less fortunate, that the latter part of the expedition ended at Thermopylæ and Lamia. At that sacred spot the representatives of Greece, assembled in the Amphictyonic Council, would every year bear testimony to their valour, and be witnesses of the exploits which these men had performed, who were indeed second to none that had ever gone before them in the annals of mankind. (Col. 7, 8.) And this will become yet more evident, if we consider what must have happened, if they had not done their duty in this war. The world would have been subjected to one despot, whose will would have been law; Macedonian insolence would have been unrestrained everywhere; rapes and outrages would have been incessant. Of this there can be no doubt, for even as it is, we have been obliged to acknowledge men (i. e. Alexander) as gods, and their creatures (i. e. Hephæstion) as heroes; and if the powers above have been set at nought by Macedonians, what might men have had to expect? (Col. 9.) Again, not only these considerations, but a survey of the actual hardships of the war places the courage of these men in no ordinary rank. Unintermitted engagements, intense severity of cold, and privation of the necessaries of life, they cheerfully and unflinchingly endured.

Leosthenes, then, who incited the army to such deeds of self-devotion, and those who acted with him, are rather to be envied for their gain of immortal glory, than to be pitied for their loss of mortal life. For valour in war not only brings independence, but universal happiness follows in its train. For the truly happy man must be subject not to the threats of tyrants, but to the voice of law, must fear not being charged with crimes, but only being found guilty of them: the security of states must depend not on those who fawn on foreign masters, but on those who urge the observance of their country's laws. And to defend these laws these men died; they died valiantly that others might live well and happily. By their means their fathers will be honoured, their mothers looked up to, their sisters wedded in such manner as it is meet (Col. 10); their children will have the virtue of these deathless men as a ground for receiving support at the charges of the state. For men like these must not be spoken of as dead,—rather as enjoying an endless life in a new station assigned to them. For if death, so painful to others, is to them the gate of unspeakable blessings; how can we talk of them as having quitted life, and not rather as having been regenerated by a new birth far more glorious than their first? For at their first birth they were brought forth senseless babes, but they have now come forth in another world as brave men; and in their mortal life they displayed their courage over many scenes and amid many dangers, but they now commence their new course, having the reputation of this to begin with, and are acknowledged as glorious warriors both there and here. Yea, verily! for what occasion will fail to remind us of their valour? what place will not call forth their praises? The public rejoicings of the state will remind us that these men have been the cause of its prosperity;

the private festivities of citizens will call to mind that these men have been the cause of their security. (Col. 11.) Men of all ages will arise and call them blessed; the old, because they will lead the rest of their life in peace through the courage of these patriots; those of their own age, because the young, because They have left their valour behind them as a pattern and encouragement to all. And worthy is this valour to be commemorated, aye far more than the mythical exploits of the heroes before Troy. If we listen for the sake of mere pleasure to the hardships which the Greeks there endured, the same delight arises from the deeds of those who have rescued their country from the Macedonians; if for the sake of the profit resulting therefrom, what discourse can be more profitable to the auditors than that which should pronounce a panegyric on valour and on brave men? (Col. 12.) It is evident then that such men as Leosthenes will ever be held in honour among ourselves and all other men; but let us inquire who will salute him in another world. Will not the Grecian heroes who sailed to Troy accost him, and admire him for the deeds he has done and the spirit he has shown? deeds like theirs, indeed, but superior; for they, united with all Greece, took but one city, but he, depending only on his own country¹, humbled the power of all Europe and Asia. They only vindicated a single Helen's wrongs, but he and his comrades have defended the women of all Greece from Macedonian insolence and outrage. (Col. 13.) Even with regard to Miltiades and Themistocles and the rest, who saved Greece from slavery and rendered themselves immortal, they were so far below Leosthenes that they only repelled the barbarians after they had invaded Greece, but he prevented

¹ Of course the historical accuracy of all this must not be scrutinized too nicely.

them from ever invading it at all. Nay, even Harmodius and Aristogeiton, your most glorious patriots, would not be considered by the heroes so dear to themselves or to you as Leosthenes and his comrades, and they would not associate with them in Hades so intimately as with these. And with reason; for the deeds of Leosthenes and his companions are, if one may say it, even superior to their own; for they destroyed the tyrants merely of Athens, but Leosthenes the tyrants of all Greece. Marvellous daring, magnanimous resolve, which these men both conceived and executed! Brilliant exploits of unexampled bravery, which these men went through to secure the liberties of Greece, and in going through them died! (Col. 14.) * * *

But I must now turn to the survivors. It is a difficult task to administer consolation to those who are visited with such an affliction, as can be soothed neither by the strains of music¹ nor by the voice of reason; yet let them take courage and abate somewhat of their grief, if that may be, by remembering not only the death which their friends have suffered, but the glory which they have left behind them. And if they have not reached the allotted age of man, yet they have become possessed of more than mortal happiness and of a memory which will be ever young. Such as have died childless will have an eternal name amongst the Greeks in place of sons and of daughters; such as have left children behind them will find in the State the tenderest guardians of their offspring. And beside this, if death is all one with non-existence, then are they free from disease and grief and all the other calamities which are incident to human life; but if, as we suppose, there is a world of conscious spirits over which the Deity exercises his care, then must we conclude that

¹ See however the notes.

those will receive his most favourable notices, who have avenged the insulted honours of the gods. (Epilogue preserved in Stobæus.)

The date of the speech is later than the victories of Antiphilus, the successor of Leosthenes, to which it alludes: it must therefore be placed (as it seems) at the beginning of 322 B.C.¹

¹ It is certain from the oration itself that Leosthenes and his army had endured the severity of a long winter: the appointment of Antiphilus had also been made and the news of his success had reached Athens before Hyperides delivered his address. Consequently the oration must either be assigned to the very end of B.C. 323, or else to the beginning of 322.

EDITED BY THE REV. CHURCHILL BABINGTON.

ΥΠΕΡΙΔΗΣ ΚΑΤΑ ΔΗΜΟΣΘΕΝΟΥΣ. The fragments of the Greek Text of the Oration of Hyperides against Demosthenes respecting the treasure of Harpalus, edited from the Facsimile of the MS. discovered at Egyptian Thebes in 1847, with Notes and an Introduction. 6s. 6d. Cambridge, Deighton, Bell and Co. : London, Bell and Daldy.

ΥΠΕΡΙΔΟΥ ΛΟΓΟΙ Β. The Orations of Hyperides for Lycophron and for Euxenippus. The text edited with Notes and an Introduction ; accompanied by a Facsimile of the whole MS. and an account of its discovery at Thebes in 1847, by JOS. ARDEN Esq., F.S.A. £1. 1s. 0d. Copies may be obtained from Jos. Arden Esq., 27, Cavendish Square, London.

ΥΠΕΡΙΔΟΥ ΛΟΓΟΣ ΕΠΙΤΑΦΙΟΣ. The Funeral Oration of Hyperides over Leosthenes and his Comrades in the Lamian War. The Fragments of the Greek Text edited with Notes and an Introduction, and an engraved Facsimile of the whole Papyrus. 15s. 0d. Cambridge, Deighton, Bell and Co. : London, Bell and Daldy.

Catalogue of MSS. in the Cambridge University Library, Vol. 1, £1. 10s. 0d., Vol. 2, £1. 0s. 0d., Vol. 3, £1. 5s. Published by the Syndics of the Cambridge University Press : Cambridge, Deighton, Bell and Co. : London, Cambridge Warehouse, 32, Paternoster Row. (The Classical MSS. described by the Rev. C. BABINGTON : Vol. 4 is in the Press.)

The Benefit of Christ's Death, probably written by AONIO PALEARIO, with an Introduction and Notes. The Italian text of 1543 reprinted in facsimile, with the French Version of 1551, and an English Translation made in 1548, by Edward Courtenay, Earl of Devonshire, edited from a MS. in the University Library, Cambridge. 7s. 6d. Cambridge, Deighton, Bell and Co. : London, Bell and Daldy.

This is the famous *Beneficio di Christo*, which was once circulated by thousands, but which was supposed to have been completely extirpated by the Roman Inquisitors. See Ranke's *History of the Popes*, and Macaulay's review of it.

The Repressor of over much blaming of the Clergy, written in 1449 by BISHOP REGINALD PECOCK, now first edited from the MS. in the Cambridge University Library. (In the Press.) Published by the Authority of Her Majesty's Treasury, under the direction of the Master of the Rolls. London, Longman and Co.

BY THE REV. CHURCHILL BABINGTON.

The Influence of Christianity in promoting the abolition of Slavery in Europe. 5s. Cambridge, Deighton, Bell and Co. : London, Bell and Daldy.

Mr. Macaulay's Character of the Clergy in the latter part of the Seventeenth Century considered, as given in his *History of England* : with an Appendix on his Character of the Gentry. 4s. 6d. Cambridge, Deighton, Bell and Co. : London, Bell and Daldy.

*Lately published, in imperial 4to. with 7 tinted plates in imitation
of the papyrus, price 15s.*

ΥΠΕΡΙΔΟΥ ΛΟΓΟΣ ΕΠΙΤΑΦΙΟΣ.

THE FUNERAL ORATION OF HYPERIDES OVER
LEOSTHENES AND HIS COMRADES IN
THE LAMIAN WAR.

This Volume is in every respect uniform with Mr BABINGTON's edition of the
Orations of Hyperides for Lycophron and for Euxenippus.

THE
FUNERAL ORATION
OF
HYPERIDES OVER LEOSTHENES
AND HIS COMRADES
IN THE LAMIAN WAR.

Col. 1.

ΤΩΝ μὲν λόγων τ[ῶν μελ]-
[λ](ό)ντων ῥηθήσεσ[θαι ἐπί]
τῷδε τῷ τάφῳ [περί τε]
Λεωσθένους τοῦ στ[ρατη]
5 (γ)οῦ καὶ περὶ τῶν ἄλ[λων]
τῶν μετ' ἐκείνου [τετε]-

Col. 1. 1. 1. [περὶ] τῶν. Ed. pr. 1. 3. περὶ Λ. Ed. pr.

Besides the following fragments there is a morsel which I cannot unite with any of them, but which possibly belonged to Col. 3: it consists of the following letters in three lines: αλλο | πολλ | γεν.

Col. 1. 1. 1. I now adopt the suggestion of Professor Sauppe that περὶ should be expunged, and τε inserted before Λεωσθένους. Cobet makes the same corrections.

1. 3. ἐπὶ τῷδε τῷ τάφῳ] εἴληφε τὴν προσηγορίαν (ὁ ἐπιτάφιος λόγος)...ἀπὸ τοῦ λέγεσθαι ἐπ' αὐτῷ τῷ σήματι. Menand. περὶ ἐπιδεικτ. (*Rhet. Gr.* Vol. III. p. 418, Speng.) See also Schäf. on Demosth. p. 1388. Leosthenes was buried with heroic honors (ἡρωικῶς Diod. Sic. XVIII. 13), and his tomb (which included his companions) in the outer Cerameicus near the Academy, was seen by Pausanias (I. 29) in the second century. Nothing is now to be seen there "except a few fragments and foundations scattered over an open plain." Leake, *Topogr. of Athens*, Vol. I. p. 593. (2d ed.)

λευτηκότων ἐν τ[ῷ πο]-
 [λ]έμῳ ὡς ἡ(σαν ἄν)[δρες]
 [ἀ]γαθοὶ, μά[ρτυρες]
 10 - - - - ρον ὅσοι - - - -
 - - - - ὦ τὰ(ς) π(ρ)[άξεις]
 - - - - -ς ἀνθρῳ[π] - - - -
 - - - - (ο)ν πω κα - - - -
 - - - - [ἐ](ρ)γα *καὶ ὦ - - - -
 15 - - - - ἀντῖαι ὦ - - - -
 - - - - ἐγεννη - - - -
 - - - - ἀνδρας - - - -
 - - - - τετελε(ν)[τηκότας]
 - - - - οὔτε πρ - - - -
 20 - - - - (ο)τ - - - -
 * * * * *

Col. 2.

* * * * *

- - - - - ἐπει - - - -
 καὶ μάλιστα [φοβοῦ]-
 μαι μή μοι συμ[βῇ τὸν]
 [λ]όγον ἐλάττ[ω φαί]-
 5 [ν]εσθαι τῶν ἐρ[γων]
 [τ]ῶν γεγεννη[μέ]-

Col. 1, l. 14, *κενω* MS., but the ν is cancelled.Col. 2, l. 4, *ελλαττ* MS. l. 6, *γεγεννη* MS.

Col. 1. l. 13. "Superest ONΠΩKA ΟΓAKEN, litteræ O dimidia pars tantum extat, et Γ quod sequitur male scriptum pro P suspicor" (it may possibly be a P in the MS.) "unde emerget: οὐδὲν ἔργον πω κάλλιον ἑώρακεν nempe ὁ πᾶς χρόνος αὐτὸς ὁ χρόνος ὁ σύμπας, quorum verborum manifesta vestigia extant paullo ante PONOCO..." Cobet, who refers to Simonides (ap. Diod. xi. 62) and adds, "His igitur adjutus aliquis plura exsculpat." It is to be feared that these aids are of a somewhat questionable character; I suspect that εἰς τὸ παρὸν followed μάρτυρες.

Col. 2, l. 3. ὁ ξυνειδῶς καὶ εὖνους ἀκροατὴς τάχ' ἂν τι ἐνδεεστέρωσ πρὸς αὐτὸ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι. Thuc. II. 35.

- [ν]ων· πλὴν κατ' [ἐκεῖ]-
νό γε *πάλιν θ[αὐρῶ ὅ]-
τι τὰ ὑπ' ἐμοῦ κ[αταλει]-
10 πόμενα ὑμεῖ(ς) οἱ (ἀ)-
κούοντες πρ[ο]σθή-
σετε· οὐ γὰρ(ρ) ἐν τοῖς τυ-
χοῦσιν οἱ λόγοι ῥηθή-
σονται, ἀλλ' ἐν αὐτοῖς
15 τοῖ[s] μάρτυσι τῶν *ἐκείνοις

Col. 3.

- [πε]πραγμένων. ¶'Αξιον δ' ἐ-
[σ]τὶν ἐπαινεῖν τὴν μὲν
[πόλ](ι)ν ἡμῶν τῆς προαιρέ-
[σεω]ς ἕνεκεν τὸ προε-
5 [λέσ]θαι ὅμοια καὶ ἔτι σε-
[μνό]τερα καὶ καλλίω (τῶ)ν
[πρό]τερον αὐτῇ πεπρα-
[γμέ]νων, τοὺς δὲ τετε-
[λευ]τηκότας τῆς ἀνδρεί-
10 [α]ς τῆς ἐν τῷ πολέμῳ

Col. 2, l. 8, παλι MS. The restorations are by Professor Sauppe : similarly Cobet and Spengel. l. 10, υμειν MS., possibly, but the last letter is much mutilated. l. 12, ετοις MS.; before it the reading looks more like γαι. l. 15, τοι MS.; after των the MS. seems to have εινοις rather than ειναι; whence Sauppe, Spengel, and Cæsar conjecture ἐκείνοις, which I now adopt instead of ἐκεῖ.

Col. 3, l. 2, ην, l. 3, ης MS.

Col. 2. l. 7. πλὴν] Cf. Luc. *Lapith.* § 11. (Vol. III. p. 425, Reitz.) εἰσιτώμεθα οὖν ἐν ἡσυχίᾳ τὸ πρῶτον καὶ παρεσκεύαστο ποικίλα· πλὴν οὐδὲν, οἶμαι, χρὴ καὶ ταῦτα καταριθμεῖσθαι, χυμοὺς καὶ πέμματα καὶ καρυκείας· ἅπαντα γὰρ ἦν ἄφθονα. This use of πλὴν is principally found in late authors.

l. 9. καταλειπόμενα] παρλειπόμενα would be the more natural reading.

Col. 3, l. 3. προαιρέσεως] Diodorus (xviii. 10) says that the majority were anxious for war, but that the rich citizens were opposed to it. Hyperides and Leosthenes, who were soon afterwards joined by Demosthenes, were the most prominent among the war-party. See Plut. *Phoc.* p. 752. Pseudo-Plut. *Vit. X. Oratt.* p. 849. Just. xiii. 5.

- τὸ μὴ καταισχύῃναι τὰς
τῶν προγόνων ἀρετὰς,
τὸν δὲ στρατηγὸν Λέωσ-
θένη δι' ἀμφότερα· τῆς
15 τε γὰρ προαιρέσεως εἰς-
ηγητῆς τῇ πόλει ἐγένε-
το, καὶ τῆς στρατείας ἡ-
γεμῶν τοῖς πολίταις
κατέστη. ¶ Περὶ μὲν οὖν
20 [τ]ῆς πόλεως διεξιέναι
[τ](ἀ) καθ' ἕκαστον τῶν πρό-
[τε]ρον πᾶσαν τὴν Ἑλλά-
[δα] οὔτε ὁ χρόνος ὁ παρ-
[ῶ]ν ἱκανὸς οὔτε ὁ και-
25 [ρὸς] ἀρμόττων τῷ μα-
[κρ]ολογεῖν οὔτε ῥάδι-
[ον] ἓνα ὄντα τοσαύ-
[τας] καὶ τηλικαύτας πρά-
[ξεις] *ἐπελθεῖν καὶ μνη-
30 [μο]νεῦσαι, ἐπὶ κεφαλαί-
[ου δὲ] οὐκ ὀκνήσω εἰπεῖν

Col. 3, l. 14, δια MS. l. 16, πολι MS. l. 18, πολεῖταις MS. l. 21.
[τ]ο κ. ε. MS. possibly. l. 22, προτερῶν MS. l. 25, τῷ MS. and so often,
but more usually τῷ. l. 29, ἀπελθεῖν MS. l. 31, ὀκνήσω MS.

Col. 3. l. 15. εἰσηγητῆς] See Diod. Sic. xviii. 9.

l. 21. τὰ καθ' ἕκαστον] in the particulars. Cf. Dionys. Hal. *Ars Rhet.* c. 6. § 2, ἐπὶ τῶν καθ' ἕκαστον (*particular persons*) οὐ πᾶν τι ἀναγκαῖος ὁ πολὺς περὶ τῆς πατρίδος λόγος. See also § 5. Aristot. *Eth. Nic.* ii. 9, 7. χαλεπὸν δὲ ἴσως τοῦτο καὶ μάλιστ' ἐν τοῖς καθ' ἕκαστον. See also iii. 15. The expression διεξιέναι πᾶσαν τὴν Ἑλλάδα (*to go through the history of all Greece*) is somewhat awkward: it is possible that the words πεπραγμένων κατὰ may have been accidentally omitted after πρότερον: in that case τὰ καθ' ἕκαστον will be the accusative after διεξιέναι, and the sentence will run smoothly. This is also substantially Cobet's view. Sauppe thinks that for τὰ κ. ε. we should read αἱ, and that εὐηργέτησεν or some such word has been omitted by the scribe after Ἑλλάδα.

l. 30. ἐπὶ κεφαλαίου] Sauppe and Cobet prefer κεφαλαίων. Both expressions are good. See Hase and Dindorf *Gr. Thes.* s. v. The singular is probably the true reading in Hyperid. c. *Demosth.* fr. i. col. i.

[περ]ὶ αὐτῆς. ὥσπερ
[γὰρ] ὁ ἥλιος πᾶσαν

Col. 4.

τὴν οἶκου[μένη]ν ἐπέρ-
χεται τὰ[ς μὲν] (ῶ)ρας δι-
ακρίνων [αἰὲ κατὰ τὸ π](ρ)έπον
καὶ καλο[ὺς καιροὺς καθι]στὰς
5 τοῖς δὲ ----- εἰ
ικεσ(τ) ----- ων
επι(μ) ----- (α)ι γε
(ν) ----- ς καὶ
[πλε]ονά[ζοντας τῶν ᾗ](λ)λων
10 (ᾗ)[πά]ντων τῶ(ν εἰ)ς τὸν
β[ί]ον χρησίμων, οὕτως
κ[αὶ ἡ] πόλις ἡμῶν διατε-
(λ)[εῖ τοῦ](ς μ)ὲν κακοὺς κολά-

Col. 3, l. 33, πασαν is erroneously repeated in the MS.

Col. 4, l. 13, κακου MS. l. 14, δικαιος MS.

Col. 3. l. 33. ὁ ἥλιος] Cf. Menander περὶ ἐπιδεικτ. (*Rhet. Gr.* Vol. III. p. 382, Speng.) ἐγὼ δὲ ἀγαπῶ τὴν ἐμαντοῦ πατρίδα καὶ νομίζω μηδὲν διαφέρειν τὴν περὶ ταύτην ἐπιθυμίαν τῆς περὶ τὴν ἀκτίνα, ἣν ὁ ἥλιος ἐξ ὠκεανοῦ ἐκτείνει, φανείς. Hyperides probably went on to add, that the sun put to flight noisome damp, &c.; corresponding to τοὺς κακοὺς. Somewhat similarly Socrates observes, τὸν ἥλιον, ἐπειδὴν ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν... καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἐνθα ὧν μάλιστα ἡμᾶς ὠφελοίη. (*Xen. Mem. Socr.* IV. 3, 8.)

Col. 4, l. 2.] Cobet reads τὰς μὲν ὥρας διακρίνων κατὰ τρόπον (certainly against the MS.) καὶ καλῶς πάντα καθιστάς. Nothing can be more frigid than πάντα, whether καίρους be the true reading or not. I do not quite see the force of his criticism: 'Neque τὸ πρέπον in his locum ullum habet, neque sol καλοὺς καιροὺς affert, neque καιροὺς καθιστάναι Græcum est.'

l. 10. ἀπάντων] Cobet is quite right in changing my πάντων into ἀπάντων: there is a trace of the α in the MS.

l. 13. τοὺς μὲν κακοὺς κ.τ.λ.] (οἱ ἡμέτεροι πρόγονοι) νόμῳ τοὺς ἀγαθοὺς τιμῶντες καὶ τοὺς κακοὺς κολάζοντες. *Lys. Epitaph.* § 19. (p. 192, St.) For this and for what follows compare also *Isocr. Paneg.* pp. 45, 48, St. and *Thucyd.* II. 37, 40, 41. The restorations are of course more or less uncertain in this column: instead of ἀνθρώποις κ.τ.λ. a friend suggests τὸ δὲ ἴσον ἀντὶ τῆς πλεονεξίας ἀπασιν, τὸ δὲ πλέον οἷς δεῖ διαδιδούσα. Compare *Lys. Epitaph.* § 56.

- ζ(ο)[υσα τοὺς] δὲ δικάϊους
 15 [τιμῶσα], (τ)ὸ δὲ ἴσον ἀν-
 [θρώποις καὶ ἀ]ξίας ἅπασιν
 [ἀμοιβὰς] οἷς δεῖ δι-
 [ανέμουσα κα]ὶ δαπά-
 να(ς) [τὰς καθ' ἡμέρ]αν τοῖς
 20 Ἑλλη[σι παρασκε](υ)άζου-
 σα. ¶[Περὶ μὲν οὖν] τῶν
 κοινῶ[ν ἔργων τῆς πόλ]εως
 ὥσπερ [ἐν βραχεὶ εἴρητ]αι †αλι-
 φω, πε(ρ)[ὶ δὲ Λεωσθέν]ους καὶ
 25 τῶν ἄ[λλων ἥδη τοὺς λόγ]ους ποι-
 ῆσο(μ)[αι. ἀπορ](ῶ) δὲ πόθεν
 ἄρξωμα[ι λέγειν,] ἢ τίνος
 πρῶτον μνησθῶ; πότε-
 ρα περ[ὶ] τοῦ γένους αὐτῶν
 30 ἐκάστου διεξέλθω; ἀλλ' εὖ-
 ηθες εἶναι ὑπολαμβάνω.

Col. 4, l. 26, νῦν δὲ Ed. pr. which seems too little for the space.
 l. 30, ἐκαστῶ MS. apparently.

Col. 4. l. 17. ἀμοιβὰς] Cobet's restoration in place of my *ἐνεργεσίας* and a somewhat better one, to whom *τιμῶσα* is also due.

l. 18. δαπάνας] In allusion to the mercenaries in the pay of Athens apparently.

l. 19. τὰς καθ' ἡμέραν] εἰς τὸ κ. ἡ. Cobet.

l. 21. περὶ μὲν οὖν κ. τ. λ.] Kayser suggests: ἐπεὶ δὲ τὰ καθ' ἑκάστον τῶν κοινῶν ἔργων τῆς πόλεως, ὥσπερ εἶπον, φράσαι χαλεπὸν, περὶ Λ. κ. τ. λ. which makes very good sense, and is perhaps right, though not very near the MS.: τὰ καθ' is too much for the space and might perhaps be cancelled.

l. 23. †αλιφω] The error of the scribe lessens the small chance that might have remained of restoring the text: the MS. seems to have αλιφω or αμφω.

l. 26. ἀπορῶ δὲ κ. τ. λ.] Cf. Plat. *Menex.* p. 236 E. Pseudo-Demosth. *Epitaph.* p. 1393. also Demosth. *de Cor.* p. 270, ἀπορῶ τοῦ πρώτου μνησθῶ, cited by Cobet.

l. 27. λέγειν] This restoration of Cobet's suits the space better than my *ἐπαινῶν*.

l. 28. πρῶτον] Cobet unnecessarily, as it seems, alters the MS. reading to πρῶτον. There is no reason why both expressions may not be good.

*τὸν μὲν *γὰρ ἄλλους τινὰς ἀν-
θρώπους ἐγκωμιάζοντα,

Col. 5.

οὐ πολλὰχόθεν εἰς μίαν
πόλιν συνεληλυθότες
οἰκοῦσι γένος ἴδιον ἕκασ-
τος συνεισενεγκάμενος,
5 τούτων μὲν δεῖ κατ' [ἄ]νδρα
γενεαλογεῖν ἕκαστον·
περὶ δὲ Ἀθηναίων ἀνδρῶν
τοὺς λόγους ποιούμενον, οἷς
ἢ κοινὴ γένεσις α[ὐτόχ]θοσιν
10 οὖσιν ἀνυπέρβλη[τον] τὴν
εὐγένειαν ἔχει, πε[ρ]ί[ερ]γον
ἡγοῦμαι εἶναι ἰδία [τὰ] γένη
ἐγκωμιάζειν. ἀλλὰ [πε]ρὶ τῆς
παιδείας αὐτῶν ἐπι[μνη]σθῶ,
15 καὶ ὥς ἐν πολλῇ σ[ωφρο]-

Col. 4, l. 32, το μὲν ἄλλους MS. See Col. 11, l. 4, and 12.

Col. 5, l. 2, σ.ν.συν. MS. l. 8, του λογον MS.

Col. 4, l. 32. τὸν μὲν γὰρ κ. τ. λ.] It would indeed be possible to make the sentence construe by a much slighter alteration of the MS., i. e. by changing δεῖ into δὴ below (Col. 5, l. 5) and reading, ἀλλ' εὐηθες εἶναι ὑπολαμβάνω τὸ μὲν ἄλλους κ. τ. λ. τούτων μὲν δὴ κατ' ἄνδρα κ. τ. λ. *I think it a foolish stretch of good nature in any one's case, &c., but in that of Athenians utterly superfluous.* But the corrections in the text by Dr A. Schäfer are much more satisfactory. Sauppe and Cobet read τοῦτον in line 5, perhaps rightly, but the MS. reading brings out a fair sense. A little below Cobet changes ποιούμενον into ποιούμενος, wrongly, as it seems; for Hyperides is not contrasting himself directly with others, but Athenian orators generally with other orators.

Col. 5, l. 9. αὐτόχθοσιν] A favourite subject of discourse on such occasions. See Thucyd. ii. 36. Lys. *Epitaph.* § 17. Plat. *Menex.* p. 237 B. Pseudo-Demosth. *Epitaph.* p. 1390; also Isocr. *Paneg.* p. 45. Hermogenes and the other *homines umbratiles* impress on us the duty of introducing it: ἐρεῖς περὶ γένους ὅτι αὐτόχθοσιν. *Progymn. (Rhet. Gr. Vol. II. p. 14, Speng.)*: see also Dionys. Hal. *Ars Rhet.* c. 6. § 2. So also was the παιδεία (see Plat. *Menex.* p. 237 A. Pseudo-Demosth. *Epitaph.* pp. 1389, 1393, and Dionys. u. s. § 3), as well as of course the ἀρετή: for which last see especially Dionys. u. s. § 3.

- σύνη παῖδες ὄντ[ες ἐτρά]-
 φησαν καὶ *ἐπαιδ[εύθησαν],
 ὅπερ εἰώθασιν [οἱ ἄλλοι ποι]-
 εῖν; ἀλλ' οἶμαι π[άντας]
 20 εἰδέναι ὅτι τοῦτο[υ ἕνεκα]
 τοὺς παῖδας παιδεύ[ο] [μεν],
 ἵν' ἄνδρες ἀγαθοὶ γ[ένων]-
 ται· τοὺς δὲ γεγενημ[ένους]
 ἐν τῷ πολέμῳ ἄνδρ[ας]
 25 ὑπερβάλλοντας τῇ ἀ[ρετῇ]
 πρόδηλόν ἐστιν, ὅτι πα[ίδες]
 ὄντες καλῶς ἐπαιδεύ[θη]-
 σαν. ἀπλούστατον (ο) [ἔν ἡ]-
 γοῦμαι εἶναι τὴν ἐν τ[ῷ]
 30 πολέμῳ διεξελθεῖν ἀ-
 ρετὴν, καὶ ὥς πολλῶν ἀ-
 γαθῶν αἵτιοι γεγένηται
 τῇ πατρίδι καὶ τοῖς ἄλλοις Ἑλ-
 λησιν. Ἦ' Ἀρξομαι δὲ πρῶτον ἀ-
 35 πὸ τοῦ στρατηγοῦ· καὶ γὰρ δίκαι-
 ον· Λεωσθένης γὰρ ὁρῶν
 τὴν Ἑλλάδα πᾶ[σα]ν τεταπει-
 νωμένην καὶ [κατ]επτη-

Col. 5, l. 17, ἐπεδ...MS. "Bab. optime ἐπαιδεύθησαν explevit." Cobet. l. 21, τος MS. l. 22, ινα MS. l. 23, γεγεννη ..MS. l. 32, γεγενηται MS. l. 33, πατριτι MS. l. 38, καὶ τὴν εὐημερίαν κατεφθαρμένην Ed. pr. The restoration in the text is by Sauppe and Classen, except that I now read καὶ ἐφθαρμένην, which may be the MS. reading, and is certainly required. Cobet reads καὶ τὴν δόξαν τὴν παλαιὰν κατεφθαρμένην, which is palpably wrong.

Col. 5, l. 17. ἐπαιδεύθησαν] This is probably the true reading, ε being written for αι by a common barbarism: it is possible, however, that ἐπεδιδάχθησαν or ἐπεδίδουσαν, which Mr Lightfoot prefers, may have been in the papyrus. In the following line I have adopted his restoration instead of my εἰώθασι νέους παιδεύειν.

l. 19. πάντας] Cobet adds ὑμᾶς perhaps rightly.

l. 31. πολλῶν ἀγαθῶν αἵτιοι] Isocrates calls the Athenians πλείστων ἀγαθῶν αἰτίους τοῖς Ἑλλησιν. *Paneg.* p. 45.

l. 32. αἵτιοι γεγένηται] Sauppe reads αἷτιος γεγένηται, taking αἷτιος as feminine and agreeing with ἀρετή. But the sense is less forcible.

l. 34. ἄρξομαι κ.τ.λ.] ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον γὰρ αὐτοῖς. Thucyd. II. 36.

Col. 6.

- [χυ]ῖαν κα(ὶ) ἐφθαρμένην ὑπὸ
 [τῶν] δωροδοκούντων παρὰ Φι-
 [λίπ]που καὶ Ἀλεξάνδρου κατὰ
 [τῶν] πατρίδων τῶν αὐτῶν,
 5 [καὶ τ]ὴν μὲν πόλιν ἡμῶν
 [δεομέ]νην ἀνδρὸς τὴν δ' (Ἑ)λλά-
 [δα πᾶ]σαν πόλεως ἥτις προστῆν-
 [αι δυ](ν)ήσεται τῆς ἡγεμονίας,
 [ἐπέδ]ωκεν *ἐαυτὸν *μὲν τῇ
 10 [πατρί]δι τὴν δὲ πόλιν τοῖς Ἑλλη-
 σ[ιν] εἰς τὴν ἐλευθερίαν. καὶ ξε-
 νικὴν μὲν δύναμιν *συστησά-
 μενος τῆς δὲ πολιτικῆς ἡγε-
 μῶν καταστὰς τοὺς πρῶτους
 15 ἀντιταξαμένους τῇ τῶν
 Ἑλλήνων ἐλευθερίᾳ Βοι-
 ωτοὺς καὶ Μακεδόνας καὶ
 Εὐβοέας καὶ τοὺς ἄλλους συμ-
 μάχους αὐτῶν ἐνίκησε *μα-
 20 χόμενος ἐν τῇ Βοιωτίᾳ,
 ἐντεῦθεν δ' ἐλθὼν εἰς Πύ-

Col. 6. l. 2, δωροδοκούντων MS. l. 6, ὅλλα MS. apparently. l. 9, μεν εναυτου MS., apparently. See Col. 7. l. 34. l. 12, στησαμένος MS. which Cæsar defends. Kayser proposes κτησάμενος. Cobet agrees with my correction. l. 14, πρωτουs MS. l. 20, μαχομενους MS. The correction is Cobet's.

Col. 6, l. 11. ξενικὴν κ.τ.λ.] τοῦ παντὸς ἄρχειν ἤρητο Λεωσθένης Ἀθηναῖος. Pausan. i. 25. For the historical details see Diod. xvii. 111.

l. 16. Βοιωτοὺς] See Diod. xviii. 11.

l. 18. Εὐβοέας] Diodorus (u. s.) says that the Carystians of Eubœa sided with Athens, perhaps thereby implying that the others did not: Niebuhr (*Lect. on Anc. Hist.* Vol. iii. p. 33, on what authority?) asserts that "the Bœotians, as well as the Chalcidians, Eretrians and Megarians had concentrated their forces, to cut off the Athenians from Thermopylæ." Cobet edits Εὐβοᾶς, as was to be expected.

l. 20. ἐν τῇ Βοιωτίᾳ] At Platæa. Diodorus u. s.—Pausanias (i. 1), (alluding to this passage?) says Λεωσθένης Ἀθηναῖος καὶ τοῖς πᾶσιν Ἑλλήσιν ἡγούμενος Μακεδόνας ἐν τε Βοιωτοῖς ἐκράτησε μάχη καὶ αὐθις ἔξω Θερμοπυλῶν καὶ βιασάμενος ἐς Λαμίαν κατέκλεισε.

- λας καὶ καταλαβὼν τὰς
 [εἰ]σόδους, δι' ὧν καὶ πρότερον ἐ-
 [πὶ τ]οὺς Ἑλληνας οἱ βάρβαροι ἐ-
 25 [πο]ρεύθησαν, τῆς μὲν ἐπὶ
 [τὴν] Ἑλλάδα πορείας Ἀντί-
 [π]ατρον ἐκώλυσεν, αὐτὸν δὲ
 [κα]ταλαβὼν ἐν τοῖς τόποις τού-
 [τοι]ς καὶ μάχῃ νικήσας ἐπολι-
 30 [όρ]κει κατακλείσας εἰς Λαμίαν·
 [Θε]τταλοὺς δὲ καὶ Φωκέας καὶ
 [Αἰ]τωλοὺς καὶ τοὺς ἄλλους ἅπαν-
 τας τοὺς ἐν τῷ τόπῳ συμμαχούς
 ἐποίησατο, καὶ ὧν Φίλιππος
 35 καὶ Ἀλέξανδρος ἀκόντων ἡγού-
 μενοι ἐσεμνύνοντο, τούτων Λε-
 ωσθένης ἐκόντων τὴν ἡγε-
 μονίαν ἔλαβεν. συνέβη δ' αὐτῷ
 τῶν μὲν πραγμάτων ὧν προεί-
 40 λετο κρατῆσαι,

Col. 7.

τῆς δ' εἰ[μαρ]μένης οὐκ ἦν
 περιγενέ[σθαι.] ¶ Δίκαιον δ' ἐσ-
 τὶν μὴ μ[όνον] ὧν ἔπραξεν

Col. 6, l. 22, καταλαβων MS.

Col. 7, l. 1, ουγην MS.

Col. 6, l. 30. Λαμίαν] See Diod. xviii. 12. Plut. *Phoc.* p. 752 B. id. *Demosth.* p. 858 c.

l. 31. Θετταλοὺς] See Diod. xviii. 11, 12.

Ibid. Φωκέας] See Diod. xviii. 9, 11.

l. 32. Αἰτωλοὺς] See Diod. xvii. 111. xviii. 9, 11. This is the first time that the Ætolians figure conspicuously in history. They afterwards deserted the cause. Diod. xviii. 13.

Col. 7, l. 1. εἰμαρμένης] His death (resulting from a blow on the head with a stone from a catapult) is mentioned or alluded to by Diod. xviii. 13. Just. xiii. 5. Strab. ix. 10. Pausan. i. 25. iii. 6. Plut. *Phoc.* p. 752 B. Schol. Æschin. p. 753. Reisk.

- Λεωσθένης[ης τότε] χάριν ἔχειν
 5 αὐτῷ πο[λλήν, ἀ]λλὰ καὶ τῆς
 ὕστερον [γενομέ]νης μάχης
 μετὰ τ[ὸν τούτο]ν θάνατον
 καὶ τῶν [ἄλλων ἀγ]αθῶν τῶν
 ἐν τῇ στ[ρατεία τ]αύτῃ συμ-
 10 βάντων [τοῖς Ἑλ]λησιν· ἐπὶ
 γὰρ τοῖς ὑπὸ [Λε]ωσθένους
 *τεθειῖσιν θεμελίοις οἰκοδο-
 μούσιν οἱ νῦν τὰς ὕστερον
 πράξεις. καὶ μηδεὶς ὑπολά-
 15 βη με τῶν ἄλλων πολιτῶν
 [μη]δένα λόγον ποιεῖσθαι
 [ἐν τῷ] Λεωσθένη μὲν ἐγκω-
 [μιάζ]ειν· συμβαίνει γὰρ
 [τὸν Λε]ωσθένους ἔπαινον
 20 [ἐπὶ ταῖς] μάχαις ἐγκώμιον
 [καὶ τῶν ἄλ]λων πολιτῶν εἶναι·
 τ(ο)[ῦ μὲν] γὰρ βουλευέσθαι
 κα[λῶς ὁ στρα]τηγὸς αἴτιος, τοῦ
 δὲ ν[ικᾶν μαχ]ομένους οἱ κιν-
 25 δυν[εύειν ἐθ]έλοντες τοῖς σῶ-
 μασι[ν, ὥστ]ε, ὅταν

Col. 7, l. 12, θεισιν MS.

Col. 7, l. 4. τότε] Sauppe reads τὴν and compares Lysias *Or.* 31. § 24. τὰς χάριτας ἀποδιδόναι. But the sense is weaker. My αὐτὸς is too much for the space; the restoration is by Mr Shilleto.

Ibid. χάριν ἔχειν] χάριν ἔχειν ὡς Ὑπερίδης. Pollux, v. § 142, possibly quoting this place. The phrase, however, is common in the Orators.

l. 13. οἱ νῦν] Antiphilus, the successor of Leosthenes, cut to pieces Leonnatus and his cavalry, who had come up towards Lamia to the aid of Antipater. "This was one of the most glorious victories the Greeks ever gained." (Niebuhr, *Lect. Anc. Hist.* Vol. III. p. 36.) See Diod. xviii. 13, 15. Just. xiii. 5. Strab. ix. 10. Plut. *Phoc.* 752, 753.

l. 17. ἐν τῷ] διὰ τὸ Cobet, which is less natural.

Ibid. μὲν] Sauppe says, 'geht μὲν nicht,' and would read ἀλλὰ Λεωσθένη μόνον, and so also Cobet. The text as edited seems defensible, if we suppose a clause to have been suppressed.

30 ἐπαιν[ῶ τὴν γ]εγονυῖαν νίκην,
 ἅμα [τῇ Λε]ωσθένους ἡγεμονί-
 α καὶ [τὴν τῶ]ν ἄλλων ἀρετὴν
 ἐγκωμ[ιάζ](ω). τίς γὰρ οὐκ
 ἀν δικ[αίως] ἐπαινοίη τῶν
 πολιτῶ[ν το]ὺς ἐν τῷδε τῷ
 πολέμῳ [τε]λευτήσαντας, οἳ
 τὰς ἐα[υτῶ]ν ψυχὰς ἔδωκαν
 35 ὑπὲρ τῇ[s τῶ]ν Ἑλλήνων ἐλευ-
 θερίας, [φα]νερωτάτην ἀπό-
 δειξιν τ[αύτη]ν ἡγούμενοι εἶ-
 ναι τοῦ β[ούλ]εσθαι τῇ Ἑλλάδι
 [τὴν] ἐλευθερίαν

Col. 8.

περιθεῖναι, τὸ μαχόμε[νοι]
 τελευτῆσαι ὑπὲρ αὐτ(ῇ)[s; ¶ Μέ]-
 γα δ' αὐτοῖς συνεβάλετ[ο εἰς]
 τὸ προθύμως ὑπὲρ τῆς [πατρί]-
 5 δος ἀγωνίσασθαι, τὸ ἐν τῇ [Βοιω]-
 τία τὴν μάχην τὴν π[ρώτην]
 γενέσθαι. ἐώρων γὰρ τὴν μὲν πό]-
 λιν τῶν Θηβαίων οἰκ[τρῶς ἤφαν]ισ-
 μένην ἐξ ἀνθρώπων, [τὴν δέ] ἀκρό-

Col. 7, l. 30, ἐγκωμιάζειν Ed. pr. wrongly; there is an evident trace of ω, and the infinitive is too much for the space. l. 34, ενα...MS. See Col. 6. l. 9.

Col. 8, l. 8...εισμενην MS. apparently.

Col. 8, l. 8. Θηβαίων] For the history of the utter destruction of Thebes by Alexander, B. C. 335, see Diod. xvii. 8—14. Arrian. *Exp. Alex.* c. 9. It was a common subject of declamation with the Orators. See Hyperid. c. *Dem.* p. 35 (ed. Bab. and the notes).

Ibid. ἡφανισμένην ἐξ ἀνθρώπων] ἐπειδὴ Ἡρακλῆς ἐξ ἀνθρώπων ἡφανίσθη, Lys. *Epitaph.* § 11: we have also in Isocrates (*Panegy.* p. 60 c.) ἐξ ἀνθρώπων ἀφανισθῆναι, said of cities.

l. 9. ἀκρόπολιν] "It seems probable that there were Macedonian garrisons in the Kadmeia, &c." Grote, *Hist. of Greece*, Vol. xii. c. 95, p. 423. The fact, acutely surmised, is put out of doubt by the text.

- 10 πολιν ἐξαυτῆς φρουρου[μένην] ὑ-
 πὸ τῶν Μακεδόνων, τὰ *δὲ σώμα-
 τα τῶν ἐνοικούντων ἐξηνδρα-
 ποδισμένα, τὴν δὲ χώραν ἄλ-
 λους διανεμομένους, ὥστε πρὸ ὀ-
 15 φθαλμῶν ὁρώμενα αὐτοῖς τὰ δει-
 νὰ ἄοκνον π[αρ]εῖχε τόλμαν εἰς τὸ
 κινδυνεύειν [πρ]οχείρως. ¶ Ἀλλὰ
 μὴν τὴν γε π[ερὶ Πύ]λας καὶ Λαμί-
 αν μάχην γεν[ομένην] οὐχ ἦττον
 20 αὐτοῖς ἐνδο[ξον γεν]έσθαι *συμ-
 βέβηκεν, ἥς[ἐν Βοιω]τοῖς ἠγωνίσαν-
 το, οὐ μόνον [τῷ μαχο]μένους νικᾶν
 Ἀντίπατρον [καὶ τοὺς σ]υμμάχους,
 ἀλλὰ καὶ τῷ τόπῳ [τῷ ἐ]νταυθοῖ γε-
 25 γενῆσθαι τὴν μ[άχην]. (ἀφί)κνού-
 μενοι γὰρ οἱ Ἑλλη[νες ἀπ]αντες
 δις τοῦ ἐνιαυτοῦ εἰς [τὴν Πυλ]αίαν

Col. 8, l. 11, τε MS. The correction is Cobet's. l. 16, τολμα MS.
 l. 20, συνβεβηκεισ...τοις or γοις ηγ MS. apparently.

Col. 8, l. 10. ἐξαυτῆς] The word scarcely occurs elsewhere in Attic. Sauppe and Cobet conceive that ἐξ has been erroneously repeated from the line above, and that αὐτῆς is the true reading. I do not quite see the necessity of this supposition; and moreover the αὐτῆς is frigid and awkward. Possibly ἐξετες may be the true reading.

l. 12. ἐξηνδραποδισμένα] See Diod. xvii. 14.

l. 13. ἄλλους] the adjoining Boeotians. See Diod. xviii. 11. Pausan. i. 25.

l. 16. ἄοκνον κ.τ.λ.] ἄοκνον πᾶσι τὴν τόλμαν τὴν ὑπὲρ τῶν κινδύνων καθίστησι. Himer. *Epitaph.* p. 44, Dübn. possibly imitating this passage.

l. 24. ἐνταυθοῖ] See Shilleto on Demosth. *Fals. Leg.* § 356.

l. 27. εἰς τὴν Πυλαίαν] This passage is referred to by Harpocration s. v. Πύλαι. Πυλαία δ' ἐκαλεῖτο ἢ εἰς τὰς Πύλας σύνοδος τῶν Ἀμφικτυόνων Δημοσθένους ὑπὲρ Κτησιφῶντος. ὅτι δὲ τις ἐγένετο σύνοδος τῶν Ἀμφικτυόνων εἰς Πύλας Ὑπερίδης τε ἐν ἐπιταφίῳ καὶ Θεόπομπος ἐν τῇ λ' εἰρήκασι. The Amphictyonic Council was sometimes but improperly termed τὸ κοινὸν τῶν Ἑλλήνων συνέδριον. On this whole subject see C. F. Hermann, *Polit. Antig. Gr.* pp. 26—30, (Engl. ed.) “Hæc verba aperte indicant in Harpocrationis editionibus falso scribi ὅτι δὲ τις κ.τ.λ.; restituendum est ὅτι δὲ εἰς. Cf. Strab. ix. p. 420, Cas. Schol. Æsch. 3, § 124, p. 71, St. De tempore quo Amphictyones ad Pylas convenisse viderentur, in vita Demosthenis, Vol. II. p. 508, quam potui accuratissime exposui: jam video me in eo erravisse quod cum reliquis qui de hac re scripserunt

- θεωροὶ γενήσονται [καὶ]
 τῶν ἔργων τῶν π[επρα]γμένων
 30 αὐτοῖς· ἅμα γὰρ εἰς τ[ὸν τό]πον ἀ-
 θροισθήσονται καὶ τῇ[ς τοῦ]των ἀ-
 ρετῆς μνησθήσονται. [*ο]ὔ-
 δένες γὰρ πώποτε τῶν γεγονότων
 οὔτε περὶ καλλιόνων οὔτε πρὸς ἰσ-
 35 χυροτέρους οὔτε μετ' ἐλαττόνων
 ἠγωνίσαντο, τὴν ἀρετὴν ἰσχὺν
 καὶ τὴν ἀνδρείαν πλήθος ἀλλ' οὐ
 τὸν πολὺν ἀριθμὸν τῶν σωμάτων
 εἶναι κρίνοντες. καὶ τὴν μὲν ἐ-
 40 λευθερίαν εἰς τὸ κοινὸν πᾶσιν
 κατέθεσαν, τὴν δ' εὐδοξίαν ἀπὸ
 τῶν πράξεων αἰδίδιον στέφανον
 τῇ πατρί[δι περ]ιέθηκαν. ¶ Ἄξιον

Col. 9.

τοῖνυν συλλογίσασθαι καὶ τί ἂν
 συμβῆναι νομίζοιμεν, μὴ κα-

Col. 8, l. 28, after *γενήσονται* the MS. probably had [καὶ τῆς ἀρετῆς τοῦ]των, the words being afterwards cancelled by dots placed over them. l. 32, *υδένος* MS. l. 34, *καλλειόνων* MS. l. 39, *κρεινοντες* MS.

Col. 9, l. 2, *νομίζοιμεν* Cobet, who says: "Nemo dubitabit quin in recta oratione verum sit, τί ἂν συμβῆναι νομίζοιμεν μὴ κ. τ. λ. sed ex Græcitatis ingenio et more ea forma non mutatur quum eadem verba suspendantur ex præcedd. ἄξιον τοῖνυν συλλογίσασθαι."

doctis hominibus semel tantum in anno Amphictyones ad Pylas sacra fecisse statui." A. Schäf. *in litt.*

Col. 8, l. 28. καὶ] I have added this word at Professor Sauppe's suggestion. The scribe's eye seems to have wandered into l. 31.

l. 35. οὔτε] Cobet cancels οὔτε observing: "Joculare imprimis est οὔτε μετ' ἐλαττόνων ἠγωνίσαντο, quasi vero nunquam copiae fuerint pauciores, quam quibus Leosthenes præfuerit. Sed in re manifesta parco verbis." All this is utterly beside the mark. Hyperides means fewer in comparison with the enemy. No one ever contended against greater odds.

Col. 9, l. 2. νομίζοιμεν] Cobet (with whom Kayser agrees) changes this into νομίζοιμεν, adding, however, that 'sexcenti Atticorum loci eadem de causa labem conceperunt.' The construction seems to be defensible: νομίζοιμι ἂν is almost equivalent to νομίζω: and the aorist inf. without ἂν is not uncommonly joined to this class of verbs; thus Lys. c. *Ergocl.* § 4. p. 818, has οἶμαι δ' ἔγωγε πάντας ὑμᾶς ὁμολογῆσαι, εἰ ὑμῖν Θρασύβουλος ἐπηγγέλλετο τριῆρεις ἔχων ἐκπλευσεσθαι καὶ ταύτας παλαιὰς αὐτῷ

- τὰ τρόπον τούτων ἀγωνισα-
 μένων. ἄρ' οὐκ ἂν ἐνὸς μὲν δε-
 5 σπότου τὴν οἰκουμένην ὑπήκο-
 ον ἄπασαν εἶναι, νόμῳ δὲ τῷ
 τούτου τρόπῳ ἐξ ἀνάγκης χρῆσ-
 θαι τὴν Ἑλλάδα; συνελόντι
 δ' εἰπεῖν, τὴν Μακεδόνων ὑ-
 10 περηφανίαν καὶ μὴ τὴν τοῦ
 δικαίου δύναμιν ἰσχύειν
 παρ' ἐκάστοις, ὥστε μήτε
 γυναικῶν μήτε παρθένων
 μηδὲ παίδων ὕβρεις ἀνεκ-
 15 λείπτους ἐκάστοις καθεστάν-
 ναι; φανερόν δ' ἐξ ὧν ἀναγ-
 καζόμεθα καὶ νῦν ἔ[χειν]. θυσί-

Col. 9, l. 3, ἀγωνιασαμένων MS. l. 7, τουτωι MS. l. 8, συνελονται MS. l. 11, δυναμειν MS. l. 12, μετε MS. l. 13, γυναικων MS. id. υβρις MS. l. 16, των MS. id. ανακαζομεσθα MS.

καινῶν παραδώσειν, καὶ τοὺς μὲν κινδύνους ὑμετέρους ἔσσεσθαι, τὰς δ' ὠφελείας τῶν αὐτοῦ φίλων, καὶ ὑμᾶς μὲν διὰ τὰς εἰσφορὰς πενεστέρους ἀποδείξειν, Ἐργοκλέα δὲ καὶ τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσειν, οὐδένα ἂν ὑμῶν ἐπιτρέψαι τὰς ναῦς ἐκείνων ἔχοντα ἐκπλεῦσαι. See Jelf's Gr. Gr. § 405. At the same time it must be confessed that the emendation is very specious.

Col. 9, l. 4. ἐνὸς δεσπότου κ.τ.λ.] Non enim simile est vivere in æqua civitate, ubi jus legibus valeat, et devenire sub unius tyranni imperium, ubi singularis libido dominetur. Hyperid. *ap. Rutil. Lup.* ii. 2.

l. 14. παίδων ὕβρεις] Compare the precisely similar passage in the oration *de Fœd. c. Alex.* p. 212, τοὺς τυραννουμένους ἀκρίτους ἔστιν ὁρᾶν ἀπολλυμένους ἅμα καὶ ὕβριζομένους εἰς παῖδας καὶ γυναῖκας. See also Isocr. p. 64 c.

l. 14. ἀνεκλείπτους] An adjective of precisely the opposite sense might have been expected; but the text seems to have arisen from a confused repetition of negatives. The word itself, moreover, perhaps does not occur elsewhere in Attic: and just below we have the less Attic form ναοὺς. Cobet's conjecture that a line has been omitted by the scribe is ingenious: παρθένων μηδε[μίαν φειδῶ γίγνεσθαι, ἀλλὰ καὶ τούτων καὶ] παίδων κ.τ.λ. Kayser similarly supposes that ἀμείναι ποτε, ἀλλὰ, should be inserted after ὕβρεις. Sauppe's ἂν ἐκλείπτους cannot, I think, stand.

l. 17. ἔχειν] "Quamquam non facile aliud quid expleveris, tamen ἔχειν non est satis sententiæ accommodatum. Aptius esset φέρειν aut j;mile quid." Cobet. Kayser supplies ἔτι.

- ας μὲν ἀνθρώποις γί[νο]μέ-
 νας ἐφορᾶν, ἀγάλλ[ματα δὲ] καὶ
 20 βωμούς καὶ ναοὺς τοῖ[ς μὲν] θεοῖς
 ἀμελῶς τοῖς δὲ ἀνθρώπο[ις] ἐπι-
 μελῶς συντελούμενα, καὶ [*τ]οῦ-
 των *οἰκέτας ὥσπερ ἥρωας τι-
 μᾶν ἡμᾶς ἀναγκαζόμενους.
 25 ὅπου δὲ τὰ πρὸς *τοὺς θεοὺς ὅσια διὰ
 τὴν Μακεδόνων τόλμαν ἀν-
 ἥρηται, τί τὰ πρὸς τοὺς ἀνθρώπους
 χρὴ νομίζειν; ἄρ' οὐκ ἂν παν-
 τελῶς καταλελύσθαι; ὥστε,
 30 ὅσῳ δεινότερα τὰ προσδοκώ-
 μεν' ἂν γενέσθαι κρίνοιμεν,
 τοσοῦτ' αὖ μειζόνων ἐπαίνων
 τοὺς τετελευτηκότας ἀξίους
 χρὴ νομίζειν. ¶ Οὐδεμία γὰρ
 35 στρατεία τὴν *τῶν στρατευομένων ἀρε-
 τὴν ἐνεφάνισεν μᾶλλον τῆς νῦν
 γεγενημένης, ἐν ἣ *γε παρατάτ-

Col. 9, l. 18. γε[νο]μενας MS. as Sauppe and Cobet rightly observe, γε[γενη]μένας Ed. pr. badly. l. 22, οὐς των οικητας MS. l. 25. There is a mark above πρὸς in the MS., which Cobet interprets to be 'signum omissionis,' and cleverly inserts τοὺς, which I have adopted. l. 30, προσδοκωμεν MS. l. 31, κρινοιμεν. Kayser and Cobet read κρίνομεν. See note on line 2. l. 34, οδεμία MS. l. 35, την στ. MS. l. 37, τε MS.

Col. 9, l. 18. ἀνθρώποις] i.e. to Alexander. See Appendix B.

l. 22. τούτων οἰκέτας] in allusion to Hephæstion, apparently. Ἐπεὶ γὰρ ἀπέθανεν Ἡφαιστίων, ὑπὸ τοῦ ἔρωτος Ἀλέξανδρος ἐβουλήθη προσθεῖναι καὶ τοῦτο τῇ λοιπῇ μεγαλουργίᾳ, καὶ θεὸν χειροτονῆσαι τὸν τετελευτηκότα. εὐθὺς οὖν νεὼς τε ἀνέστησαν αἱ πόλεις καὶ τεμένη καθιδρύνετο καὶ βωμοὶ καὶ θυσαίαι καὶ ἑορταὶ τῷ καινῷ τούτῳ θεῷ ἐπετελοῦντο... εἰ δέ τις... μὴ φαίνεται πᾶν εὐσεβῶν, θάνατος ἐπέκειτο ἡ ζήμια. Lucian. *Calum. non tem. cred.* 17. (Vol. III. p. 148. Ed. Reiz.) ἦκεν εἰς τῶν φίλων Φίλιππος, χρησμὸν φέρων παρ' Ἀμμωνος θύειν Ἡφαιστίῳ θεῷ. Diod. xvii. 115.—Arrian, however, seems to be more correct when he says ἐναγίζειν... ὥς ἥρωι ἐκέλευεν (Ἀλέξανδρος) and that the oracle of Ammon would not allow ὡς θεῷ θύειν Ἡφαιστίῳ. *Exp. Alex.* vii. 14. So also Plutarch, ἐξ Ἀμμωνος ἦλθεν μαντεία τιμᾶν Ἡφαιστίωνα καὶ θύειν ὡς ἥρωι παρακελεύουσα. *Vit. Alex.* p. 704 F. Cobet, Kayser and Sauppe read τοὺς τούτων οἰκέτας; but οἰκέτας corresponds to ἀνθρώποις in line 18.

l. 35. τὴν *τῶν στρατευομένων] Cobet agrees with this reading.

τεσθαι μὲν ὀσημέραι ἀναγκαῖ-
 ον ἦν, πλείους δὲ μάχας ἡγωνίσ-
 40 θαι διὰ μιᾶς στρατ[είας] ἢ τοὺς

Col. 10.

ἄλλους πάντας πληγὰς λαμ-
 βάνειν ἐν τῷ παρεληλυ-
 θότι χρόνῳ, χειμώνων δ' ὑ-
 [π]ερβολὰς καὶ τῶν καθ' ἡμέ-
 5 [ρ]αν ἀναγκαίων ἐνδείας τοσ-
 [αύ]τας καὶ τηλικαύτας οὕτως
 [ἐγ]κρατῶς *ὑπομεμενηκέναι,
 [ᾧσ]τε καὶ τῷ λόγῳ χαλεπὸν
 [εἶν]αι φράσαι. τὸν δὲ τοιαύτας
 10 *[κα]ρτερίας ἀόκνως ὑπομεῖναι
 τοὺς πολίτας προτρεψάμενον
 Λεωσθένη καὶ τοὺς τῷ τοιούτῳ
 στρατηγῷ προθύμως συναγωνισ-
 τὰς σφᾶς αὐτοὺς παρασχόντας.

Col. 9, l. 39, η MS.

Col. 10, l. 1, πληγὰς λαμβάνειν. "Ista nata esse suspicor...ex dittographia et scioli interpolatione. Nihil ferme differunt in libris vetustis ΠΑΝΤΑΣ et ΠΛΗΓΑΣ...itaque post sic πληγὰς irrepsit, supervenit nescio quis qui fulcrum λαμβάνειν de suo addidit." Cobet. l. 2, παρεπαρληλυθοῖ MS. l. 7, υπερμεμενηκεναι MS. l. 10, [κρ]ατερίας MS. l. 11, του πολειτας MS.

Col. 9, l. 38. ὀσημέραι] *day by day*: (contr. from ὅσαι ἡμέραι, *quotquot eunt dies* Hor.) ἐνταυθὶ θύεται τῷ Ἀπόλλωνι ὀσημέραι. Hyperid. *DeIiac*. (*Fragm. Oratt. Att.* p. 287, Saupp.)

Col. 10, l. 1.] "Arena sine calce. Exime πληγὰς λαμβάνειν, et sana erunt omnia." Cobet; who devises a marvellous hypothesis as to the origin of the reading, and ends with an edifying philippic against the errors of old MSS.: "I nunc et venerare vetustos libros ante xvi sæcula scriptos!" To myself at least the text of the MS. seems perfectly sound. Hyperides in his rhetorical flourishing fashion declares that Leosthenes and his men had passed through more battles in one campaign, than other people had received blows in all their life-time. It may be hyperbolic enough to affirm that the number of the former exceeds that of the latter, but that is no reason for suspecting the correctness of the text; although it must be owned that εἰληφέναι would have been more natural.

l. 10. καρτερίας] Cf. Plat. *Rep.* iii. p. 390 D, ἀλλ' εἴ ποὺ τινες καρτερίαι (i. e. instances of endurance) πρὸς ἅπαντα καὶ λέγονται καὶ πράττονται ὑπὸ ἐλλογίμων ἀνδρῶν θεατέον τε καὶ ἀκουστέον.

- 15 ἄρ' οὐ διὰ τὴν τῆς ἀρετῆς ἀπόδειξιν
 εὐτυχεῖς μᾶλλον ἢ διὰ τὴν τοῦ ζῆν
 ἀπόλειψιν ἀτυχεῖς νομιστέον,
 οἵτινες θνητοῦ σώματος ἀθά[να]-
 τον δόξαν ἐκτήσαντο καὶ διὰ τῇ[ν]
 20 ἰδίαν ἀρετὴν τὴν κοινὴν ἐλ[ευ]-
 θερίαν τοῖς Ἑλλησιν ἐβεβαίωσαν;
 φέρει γὰρ πᾶσαν εὐδαιμονίαν
 ἄνευ τῆς *αὐτονομίας. οὐ γὰρ ἀνδρὸς
 ἀπειλὴν ἀλλὰ νόμον φωνὴν κυριεύ-
 25 εἰν δεῖ τῶν εὐδαιμόνων, οὐδ' αἰ-
 τίαν φοβερὰν εἶναι τοῖς ἐλευθéroις
 ἀλλ' ἐλεγχον, οὐδ' ἐπὶ τοῖς κολακεύ-
 ουσιν τοὺς δυνάστας καὶ διαβάλλου-

Col. 10, l. 15, ουον MS. l. 23, αυτονομεινας MS. id. ο γαρ MS.

Col. 10, l. 18. θνητοῦ σώματος ἀθάνατον δόξαν] αἰσχροὺν ἡγοῦντο...
 αὐτοὶ φανῆναι θνητὸν σῶμα ποιούμενοι περὶ πλείονος ἢ δόξαν ἀθάνατον.
 Pseudo-Demosth. *Epitaph.* p. 1397. ἐπειδὴ θνητῶν σωμάτων ἔτυχον ἀθά-
 νατον μνήμην διὰ τὴν ἀρετὴν αὐτῶν κατέλιπον. Lys. *Epitaph.* (in fine).—See
 also Isocr. *Paneg.* p. 57 E. Dr Cæsar suggests with some probability
 that ἀντὶ should be inserted, and compares Isocr. *Archid.* § 109. p. 138
 ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάσθαι.

l. 20. ἰδίαν ἀρετὴν...κοινὴν ἐλευθερίαν] τῇ ἰδίᾳ ἀρετῇ κοινὴν τὴν
 ἐλευθερίαν καὶ τοῖς ἄλλοις ἐκτήσαντο. Lys. *Epitaph.* § 44. See also
 Pseudo-Demosth. *Epitaph.* p. 1391.

l. 23. ἄνευ τῆς *αὐτονομίας] On the whole I am inclined to abandon
 my ἄνευ τῆς αὐτοῦ ὁ μείνας, (which can only be defended as a possible
 allusion to some poet) in favor of αὐτονομίας which Professors Sauppe
 and Selwyn propose. It seems better to take ἀρετὴ as the nominative
 to φέρει than ἐλευθερία. Kayser conjectures ἄνευ τῆς ἀρετῆς αὐτονομία.
 Cobet acquiesces (p. 25) in my original reading. Comparetti probably
 rightly thinks a line has been omitted.

Ibid. οὐ γὰρ κ.τ.λ.] Quoted by Stobæus. τοῦ αὐτοῦ (sc. Ὑπερί-
 δου). Φοβητέον οὐκ ἀνδρὸς ἀπειλὴν ἀλλὰ νόμου φωνὴν κυριεύειν δεῖ τῶν
 ἐλευθέρων. *Floril.* tit. 74, 35. (The last four words are not found in all
 the MSS.) The argument is as follows: Despotism cannot consist with
 happiness: Leosthenes by opposing despotism brings happiness to all
 the Greeks, and is therefore to be congratulated for having fallen in
 the struggle for Hellenic freedom. The last clauses probably refer to
 Demades. See Appendix B.

l. 25. αἰτίαν...ἐλεγχον] αἰτία μὲν ἐστίν, ὅταν τις ψιλῶ χρησάμενος
 λόγῳ μὴ παράσχηται πίστιν ὧν λέγει, ἐλεγχος δὲ, ὅταν ὧν ἂν εἴπῃ τις
 καὶ τᾷληθές ὁμοῦ δεῖξῃ. Demosth. *c. Androt.* p. 600.

- σιν τοὺς πολίτας τὸ τῶν πολιτῶν ἀσ-
 30 φαλὲς ἀλλ' ἐπὶ τῇ τῶν νόμων πίστει
 γενέσθαι. ¶ Ὑπὲρ ὧν ἀπάντων οὗτοι πό-
 νους πόνων διαδόχους ποιούμενοι,
 καὶ τοῖς καθ' ἡμέραν κινδύνοις τοὺς εἰς
 τὸν ἅπαντα χρόνον φόβους τῶν πολιτῶν
 35 καὶ τῶν Ἑλλήνων παραιρούμενοι τὸ
 ζῆν ἀνήλωσαν εἰς τὸ τοὺς ἄλλους
 καλῶς ζῆν. διὰ τούτους πατέρες
 ἔνδοξοι, μητέρες περίβλεπτοι τοῖς
 πολίταις γεγόνασι, ἀδελφαὶ γάμῳ
 40 τῶν προσηκόντων ἐννόμῳς τετυ-
 χήκασι καὶ τεύξονται, παῖδες ἐ(φό)-
 διον εἰς τὴν πρὸς τὸν δῆμον ε[ύνοι]-
 αὐ τὴν τῶν οὐκ ἀπολωλότῳ[ν]

Col. 11.

ἀρετὴν,—οὐ γὰρ θεμιτὸν

Col. 10, l. 29, του πολεϊτας MS. l. 33, του εις MS. l. 37, του τουτους MS. l. 38, περιβλεποι MS. l. 39, γεγόνασιν, Cobet, perhaps rightly. l. 43, απωλωλων.

Col. 10, l. 35. τὸ ζῆν κ.τ.λ.] Cf. Plat. *Menex.* p. 237 A.

l. 37. διὰ τούτους] Cobet reads διὰ τοι τούτους.

l. 38. μητέρες περίβλεπτοι] γονεῖς οἱ τούτων περίβλεπτοι γηροτροφήσονται. Pseudo-Demosth. *Epitaph.* p. 1399.

l. 41. ἐφόδιον] Children will have the valour of these deathless men as a ground for receiving kindness at the hands of the state. The meaning is put out of doubt by Thuc. II. 46. αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσίου ἡ πόλις μέχρι ἡβῆς θρέψει, and Pseudo-Demosth. *Epitaph.* 1399. παῖδες οἱ τούτων ὀνομαστοὶ τραφήσονται. See also Plat. *Menex.* p. 248 D, and Lys. *Epitaph.* §§ 75, 76. For ἐφόδιον cf. Hyperid. *pro Euxenipp.* Col. 31 (p. 10, Ed. Bab.) ἐφόδιον ἑαυτῷ εἰς τὸν ἀγῶνα τὸ ἐκείνης (Olympias) ὄνομα παραφέρων. The same use of πρὸς that we have here occurs also in Thucyd. V. 105, τῆς πρὸς τὸ θεῖον εὐμενείας λείπεσθαι. In l. 42 I have willingly received Cobet's and Cæsar's εὐνοίαν, in place of my εὐμένειαν, because it suits the space better, but Cobet's remark that I was "immemor εὐμένειαν *Deorum* esse erga homines" is a strange oversight. The tragic writers often use εὐμενής of men: and of course εὐμένεια may be so used also. Moreover he was himself "immemor" loci Pindarici, *Pyth.* XII. ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ, i. e. as Dissen explains, 'prosequente *Deorum* hominumque favore.'

Col. 11, l. 1. It seems better to suppose that the verb governing ἀρετὴν is omitted through the vehemence of the digression, than to make

τούτου τοῦ ὀνόματος τυ-
 χεῖν τοὺς οὕτως ὑπὲρ
 καλῶν τὸν βίον ἐκλιπόν-
 5 τας, ἀλλ(ὰ) τῶν τὸ ζῆν
 *εἰς αἰώ[νι]ον τάξιν με-
 τηλλα[χό]των ἔξουσιν.
 εἰ γὰρ [ὁ τοῖ]ς ἄλλοι(ς) ὦν

Col. 11, l. 4, το βιον MS. l. 6, ἴσαιω...ων MS. the last ω being apparently changed into ο.

ἔξουσι the governing verb, as we may do, if a comma be placed after μετῃλλαχότων. Caffiaux ingeniously places the comma at τετυχήκασι, and changes ἐφόδιον and τὴν ἀρετὴν into genitives.

Col. 11, l. 5] *But the title of those who will be spoken of as living heroes in another station assigned to them.* Cf. Pseudo-Demosth. (*Epitaph.* p. 1399) πῶς οὐ χρὴ τούτους εὐδαίμονας νομίζεσθαι...τὴν αὐτὴν τάξιν ἔχοντας τοῖς προτέροις ἀγαθοῖς ἀνδράσιν ἐν μακάρων νήσοις. For μεταλλάττειν τὸ ζῆν cf. Isocr. *Archid.* p. 119 B. Ἡρακλῆς μετῃλλαξε τὸν βίον, and *Evag.* p. 192 A, also Plut. *de Consol.* 118 D, 119 E, &c. Frequently the participle is put absolutely, as in Pseudo-Plat. *Axioch.* p. 369 B. οὔτε περὶ τοὺς ζῶντας ἐστὶν οὔτε περὶ τοὺς μετῃλλαχότας. Similarly Plutarch, in a remarkable passage like the present, *de Consol.* p. 120 B. εἰ δ' ὁ τῶν παλαιῶν τε ποιητῶν καὶ φιλοσόφων λόγος ἐστὶν ἀληθής, ὥσπερ εἰκὸς ἔχειν, οὕτω καὶ τοῖς εὐσεβέσι τῶν μεταλλαξάντων ἐστὶ τις τιμὴ... καὶ χωρὸς τις ἀποτεταγμένος, ἐν ᾧ διατρίβουσιν αἱ τούτων ψυχαί. He observes that the many who believed in the soul's immortality were fond of the word: ἡδέως δὲ τῶν ὀνομάτων τοῦ μερίσταςθαι τὸν θνήσκοντα καὶ μεταλλάττειν...τὸν θάνατον ἀκροῶνται (οἱ πολλοὶ) καὶ λέγουσιν οὕτως (*Non posse suav. viii. sec. Epic.* p. 1104 c). Polybius (often) and many late authors so use it. Perhaps for τῶν in the text τὸ τῶν should be read.

l. 5—8. ἀλλὰ κ. τ. λ.] Kayser appears to have found the true reading, which is very agreeable to the appearance of the MS. It is clearly better than αἰωνίων, which was one of the readings among others suggested in Ed. pr.; δαιμόνων would suit very well, but it is certainly against the MS. AMEINΩN cannot have been the reading of the papyrus, as Cobet (reading ἀμείνω) suggests.

l. 8. εἰ γὰρ κ. τ. λ.] In Ed. pr. I had edited εἰ γὰρ δὴ τις ἀμοιβῶν τὰν εἴη τόπος, which suits the appearance of the rubbed and broken papyrus exceedingly well, but (as I had fully admitted) is unsatisfactory on more accounts than one. ἄλλοις ὦν for ἀμοιβῶν is named in the postscript as the suggestion of Sauppe, and is edited by Cobet and Comparetti; and in spite of the great difficulty of believing that the papyrus can have had a σ, (see Mr Goodwin's remarks in the postscript,) I now accede to it. In the line following Sauppe's ἀνέπνευκτος, Cobet's ἀλγεινότατος, and Comparetti's ἀνήμεστος, are palpably against the MS., albeit that Cobet affirms confidently that AN in line 9 is "male lectum pro AAG," naively adding, "Non potest igitur editori sat magna haberi gratia, quod ipsum codicem fidelibus oculis philologorum subjecerit:," whereas ANEI is certainly the MS. reading, after which follows apparently

- *ἀνι[αρότα]τος θάνατος
 10 τούτοις ἀρχηγὸς μεγάλων ἀγαθῶν γέγονε, ποῦ τούτους οὐκ εὐτυχεῖς κρίνειν δίκαιον, ἢ πῶς ἐκλελοιπέναι
 15 τὸν βίον, ἀλλ' οὐκ ἐξ ἀρχῆς γεγονέναι καλλίω γένεσιν τῆς πρώτης ὑπαρξάσης; τότε μὲν γὰρ παῖδες ὄντες ἄφρονες ἦσαν, νῦν δ' ἄνδρες ἀγαθοὶ γεγόνασι, καὶ (τ)ότε μὲν *ἐν πολλῷ χρόνῳ καὶ διὰ πολλῶν κινδύνων τὴν ἀρετὴν
 25 *ἀπεδείξαντο, νῦν δ' ἀπὸ ταύτης *ἀξιοθῆναι γνωρίμους πᾶσι, καὶ *μνημονευτοὺς δι' ἀνδραγαθίαν γέγονε. *καὶ τίς καιρὸς ἐν

Col. 11, l. 9, ἀνειη...ος MS. l. 12, πως MS. first hand, but a correction (to που?) has been made. l. 16, καλλειω MS. l. 22, μεν πολλων MS. l. 25, ἀπεδειξαν, MS. The correction is by Cobet, but his remark, "est in Cod. duabus litterulis locus vacuus" seems to be erroneous. l. 26. The MS. has been corrected, and is almost illegible: it seems to have had ἀξαθην, which has been altered into ἀξαθαι; ἄρξασθαι Ed. pr. in text: ἀξιοθῆναι is hinted in a note. Kayser suggests ἐξαντῆς; Cæsar proposes ἄξιον or ἀξιούμεν. Cobet confesses himself fairly puzzled: "Diu et multum frustra quæsiui." Mr Lightfoot thinks that some such word as ἐκβέβηκε or ἐξέβη lies hid in the MS. reading, and (in common with Cobet) he reads γεγονέναι below: ἐξείργασται had occurred to myself, but it can hardly stand. l. 28, μνημονονεντους δια MS. apparently. l. 29, γεγονεναι τις καρος MS. The correction is by Schäfer. ναί· τίς Ed. pr. τίς γὰρ Cobet.

the half of an H; which leads me to suppose that the scribe wrote ἀνειηροτατος which I have changed into the Attic form. The facsimile is very accurate, and deserves all Cobet's commendations.

Col. 11, l. 10. ἀρχηγός] ἀγαθῶν ἀπάντων ἀρχηγοί. Isocr. *Paneg.* p. 53 B.

l. 12. οὐκ εὐτυχεῖς] equivalent to ἀτυχεῖς, as one word.

l. 29. τίς καιρός...τίς τόπος] Cf. Thuc. II. 43. ἡ δόξα αὐτῶν παρὰ

- 30 ᾧ τῆς τούτων ἀρετῆς οὐ
μνημονεύσομεν; τίς τόπος
ἐν ᾧ ζήλου καὶ τῶν
ἐντιμοτάτων ἐπαίνων
τυγχάνοντας οὐκ ὀψό(μ)[ε]-
35 θα; πότερον οὐκ ἐν τοῖς τῇ[s]
πόλεως ἀγαθοῖς; ἀλλὰ τ(α)
διὰ τούτους γεγονότα τ[ίν](ας)
ἄλλους ἢ τούτους ἐπαινέεισθαι
καὶ μνήμης τυγχάνειν πο(ι)-
40 ῆσει; ἀλλ' οὐκ ἐν ταῖς ἰδίαις
εὐπραξίαις; ἀλλ' ἐν τῇ τούτων
ἀρετῇ βεβαίως αὐτῶν †ἀπο-
λαύσομεν. παρὰ ποία δὲ τῶν
44 ἡλικιῶν οὐ μακαριστο[ι]

Col. 12.

- γενήσονται; πρῶτον μὲν πα]-
ρὰ τοῖς γ[έρονσιν, οὗτοι γὰρ ἄ]-
φοβον ἄ[ξουσιν τὸν λοιπὸν]
βίον κα[τὰ τὴν ἀρτίως]
5 γεγεννη[μένην ἀσφάλειαν]
διὰ τούτ[ους· ἔπειτα παρὰ τοῖς]
ἡλικιώ(τ)[αῖς] - - -
τελευτησ[αντ] - -
καλῶς σ - - - -

Col. 11, l. 33, ἐντιμοτάτων MS. l. 39, μνήμης MS. apparently.

τῷ ἐντυχόντι αἰεὶ καὶ λόγον καὶ ἔργον καιρῷ ἀείμνηστος καταλείπεται. Compare also Lys. *Epitaph.* §§ 73, 74.

Col. 11, l. 42, ἀπολαύσομεν] The act. fut. is not found elsewhere in Attic, so far as I know: and Cobet's remark that ἀπολαύω is one of the verbs "quorum utraque forma" (the active and middle Attic future) "*usu trita est, ... itaque ἀπολαύσομεν nihil reprehensionis habet*" appears very surprising. At the same time it seems best to retain the MS. reading, when it is certain that there are many verbs whose active and middle futures are synonymous.

Col. 12, l. 1, sqq.] It seems tolerably clear that about half this column was an amplification of the preceding sentence: young, old, middle-aged, will all have cause to bless them.

- 10 παρὰ (πο) - - - - -
 αι γε τὸν - - - - -
 νεωτερο - - - - -
 τα· οὐ τὸ(ν) - - - - -
 σιν αὐτ[οὶ μιμῆσθαι †σπον]-
 15 δάσουσιν - - - - [πα]-
 ραδειγ(μ)[α] - - - - -
 οὐ τὴν ἀ[ρετὴν καταλελοί]-
 πασι; οὐκ [ἄξιον ἐγκωμιά]-
 ζειν α(ὕ)[τοῦς] - - - ;
 20 μὴ τινε[ς] - - - - [κού]-
 φοι λό[γοι] - - - - -
 Ἑλλη(ν) - - - - -
 τῶ (π)ε - - - - -
 παρα(π)ε - - - - -
 25 Φρυγῶν κ - - - - -
 τειας ἐγ - - - - -
 δὲ τῆς ε - - - - -
 τα τοῖς Ἑ[λλησιν]
 ἅπασιν κ[αὶ λόγοις καὶ ῥ']-

Col. 12, l. 14, σπονδάσουσι] Considering that the middle future is the only Attic form, so far as is known, it is perhaps a little rash (in so very mutilated a sentence) to propose the active here. At the same time, the restoration looks in other respects extremely probable: and Hyperides (if the papyrus be not corrupt) has elsewhere used other forms of verbs which are unusual, as ἀπολαύσομεν, καθέστακα, &c. The active future is found in Polybius and Diodorus.

l. 25. Φρυγῶν] The remaining part of this column (which seems to have immediately preceded Col. 13) appears to have dwelt on the pleasure which the Greeks took in listening to the tales of the Trojan war: yet to hear of the deeds of Leosthenes ought to be no less pleasurable or profitable. Isocrates similarly complains, ὄραν τοὺς περὶ τὰ Τρωϊκὰ ὑμνουμένους καὶ τραγῳδομένους, to the prejudice of men like Evagoras: but he will try if oratory can τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν μῆδέν χειρόν τῶν ἐν ταῖς ᾠδαῖς καὶ τοῖς μέτροις ἐγκωμιαζόντων. *Evag.* pp. 190 A, 191 B. The restorations of the text must of course be uncertain, and those here inserted are only proposed as approximations. In this second edition I have profited a good deal by Cobet's clever suggestions (pp. 18, 72), where they differed from my readings, but have not followed them implicitly: thus in l. 35 a present tense is certainly required, as appears from γίνεται, and his παρασκευασάντων in l. 39 is no improvement on my διασωσάντων: but where all is uncertain it is not worth while to note every variation.

- 30 δαῖς ἐπ' αἶ[δοντες· ἀμφό]-
 τερα γάρ ἐ[ξεσται ἐντεῦθεν]
 περὶ Λεωσ[θένους εἰπεῖν]
 καὶ τῶν τ[ετελευτηκότων]
 ἐν τῷ πολ[έμῳ τῷδε· εἰ μὲν γάρ]
 35 ἡδονῆς ἐν[εκεν ἐγκωμιάζ]-
 ουσιν τὰς τ[ηλικαύτας καρ]-
 τερίας, (τί) γέ[νοιτ' ἂν τοῖς "Ελ]-
 λησιν ἡδι[ον ἢ ἔπαινος τῶν]
 τὴν ἐλευθερί[αν διασω]-
 40 σάντων ἀ[πὸ τῶν Μακεδό]-
 νων· εἰ δὲ [ὠφελείας ἔνε]-
 κεν ἢ τοιά[δε ἀνάμνησις]

Col. 13.

- γίνεται, τίς ἂν λόγος
 ὠφελήσειεν μάλλον
 τὰς τῶν *ἀκουόντων
 ψυχὰς τοῦ τὴν ἀρετὴν
 5 *ἐγκωμιάζοντος καὶ τοὺς
 ἀγαθοὺς ἄνδρας; Ἄλλὰ μὴν
 ὅτι παρ' ἡμῖν καὶ τοῖς *λοι-
 ποῖς πᾶσιν εὐδοκίμειν
 αὐτοὺς ἀναγκαῖον ἐκ τοῦ-

Col. 12, l. 38. The MS. as Cobet suggests, probably had *ἡδε[ιον]*.Col. 13, l. 1, *γίνεται* MS. l. 3, *ακουσόντων* MS. and *ἐγκωμια-
 στοντος* below. l. 7, *ἡμῖν* MS. id. *λογοῖς* MS.

Col. 13, l. 3. **ἀκουόντων*] The act. fut. of *ἀκούω* appears to be no earlier than Lycophron: examples of the act. fut. of *ἐγκωμιάζω* occur, though rarely (see the notes in Ed. pr.); and moreover the present participles are best suited to the sense; (though Cobet seems to me to be much too positive in saying "Cod. *ἀκουσόντων* exhibit, quod non tantum barbarum est, sed etiam plane absurdum." Cf. Thuc. III. 42. *ἡγείται... ἐκπλήξαι ἂν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους*): I therefore now receive into the text the correction *ἀκουόντων* which I had named in the notes and addenda in Ed. pr., as well as the *ἐγκωμιάζοντος* of Sauppe, Kayser, and Cobet. Vömel proposes *ἀκουσάντων*, and Bursian (if I rightly recollect, though I cannot find the place, in some foreign review, where the conjecture is recorded) *ἀκουσειόντων*.

- 10 τῶν φανερόν ἐστίν· ἐν
 Αἰδοῦ δὲ λογίσασθαι ἄ-
 ξιον τίνες οἱ τὸν ἡγεμό-
 να δεξιωσόμενοι τὸν τού-
 των. ἄρ' οὐκ ἂν *οἰόμεθα
 15 *ὄρᾱν Λεωσθένη δεξιου-
 μένους καὶ θαυμάζοντας
 τῶν *†δηγουμένων *τούς *ἡμιθέους κα-

Col. 13, l. 10, φανερον MS. l. 14, ωομεθα οταν MS. l. 17, δεη-
 γορμενον κα (not και?) MS.

Col. 13, l. 14. οἰόμεθα ὄρᾱν] These clever corrections are due to Mr Shilleto: Cobet approves of the first, but thinks that the οταν of the MS. should be changed into φοιτᾶν, in which few probably will agree with him.

l. 15. δεξιουμένων] Aristides (*Epitaph.* vol. i. p. 146 Dind.) similarly represents the poets saluting the deceased grammarian Alexander of Cotiaëum, τὴν δεξιὰν προτείνοντες.

l. 17. τῶν *†δηγουμένων κ. τ. λ.] I had edited τῶν διειργασμένων (but in the postscript preferring τῶν τε εἰργασμένων, suggested by Sauppe and edited independently by Kayser) καὶ τοῦ μένους, adding however a suspicion about τοῦ μένους in the postscript. This reading is at any rate the only one which comes tolerably near to the letters of the very corrupt MS. and was acquiesced in by no mean scholars, such as those just mentioned. Cobet however butts against it very petulantly: "Hæc-cine pro Græcis edi in Bentleii et Porsoni patria!" (as though Hemsterhuys should be held answerable for all that is written now-a-days in Leyden!) adding "Dicam primum quid in codice scriptum videatur, nempe τῶν δεηγουμένων καλουμένων." In this he is undoubtedly mistaken, δεηγορ-μενων being very distinctly written in the papyrus. "Et καλουμένων quidem disertissime scriptum est." This is a great deal too much to say, as an inspection of the papyrus will shew, although the appearance of the MS. is *more* in favour of this reading, (which Cæsar also conjectured,) than of my own, and upon the whole I believe it to be right. "Hæc quoque sunt vitiosa et corrupta, sed ad verum indagandum et deprehendendum recta ducunt," i. e. to τῶν ἡμιθέων καλουμένων, which he edits. Whatever may be thought of the merits of his emendation, his conceptions of a straight line are somewhat peculiar; for there is no communication, direct or indirect, between δεηγορμενων and ἡμιθέων: and so violent a substitution ought not to be made, if any thing nearer to the MS. can be hit upon, which gives a tolerable sense. Cobet has in fact *re-written the entire passage*, possibly quite rightly, but more probably rightly only in part. It seems to me more likely that τούς ἡμιθέους has been omitted altogether before καλουμένων, and that some genitive preceded: I am strongly inclined to believe that δεηγορμενων is a clerical error for δη-γουμένων which the scribe had before him in his MS., but this reading is attended with very great difficulties. If indeed we could suppose that an Attic writer might use the present participle of ἡγοῦμαι in a passive

- (λ)ουμένους τούς ἐπὶ *Τροίαν
 *στρατεύσαντ[α]ς; ὦν
 20 οὔτος ἀδελφὰς π[ρ]άξεις
 (ἐ)νστησάμενος τοσοῦτον
 [δ]ιήνεγκε ὥστε οἱ μὲν
 (μ)ετὰ πάσης τῆς Ἑλλάδος
 [μ]ίαν πόλιν εἶλον, ὁ δὲ
 25 [μ]ετὰ τῆς ἑαυτοῦ πα-
 [τ]ρίδος μόνης πᾶσαν
 [τ]ὴν τῆς Εὐρώπης καὶ
 [τ](ῆ)ς Ἀσίας ἄρχουσαν δύ-
 [ν]αμιν ἐταπείνωσε(ν).
 30 [κ]αίκεῖνοι μὲν ἔνεκα
 [μ]ιᾶς γυναικὸς ὑβρισθεί-
 [σ](η)ς ἤμυναν, ὁ δὲ πα-
 [σ]ῶν τῶν Ἑλληνίδων
 [τ]ὰς ἐπιφερομένας
 35 [ὑ]βρεις ἐκώλυσεν με-
 [τὰ] τῶν συνθαπτομέ-

Col. 13, l. 19, στρατείαν στρασαντ. MS.

sense, nothing could suit the context better, *wondering at what was being related to them* (about the deeds of Leosthenes); but although the perfect and 1 aor. of ἡγοῦμαι or its compounds are sometimes used as passives, there seems to be no example of a present passive. Some grammarians however, as Herodian, acknowledge a form ἡγέω. I therefore insert the correction διηγουμένων, but obelize it; if not the true reading, it may at any rate lead to it. Nothing better than διηγημένων suggests itself, but this is not entirely satisfactory.

Col. 13, l. 22. ὥστε οἱ μὲν κ.τ.λ.] Cf. Isocr. *Paneg.* v. 57 c. τοιούτοις ἀνδράσιν, οἱ τοσοῦτον τῶν ἐπὶ Τροίαν στρατευσαμένων διήνεγκαν ὅσον οἱ μὲν ἐπὶ μίαν πόλιν στρατεύσαντες ἔτη δέκα διέτριψαν, οἱ δὲ τὴν ἐξ ἀπάσης τῆς Ἀσίας δύναμιν ἐν ὀλίγῳ χρόνῳ κατεπολέμησαν· οὐ μόνον δὲ τὰς ἑαυτῶν πατρίδας διέσωσαν, ἀλλὰ καὶ τὴν Ἑλλάδα σύμπασαν ἡλευθέρωσαν. See also p. 78 E, and p. 80 A. Pseudo-Demosth. *Epitaph.* p. 1392. τοσοῦτῳ γὰρ ἀμείνους τῶν ἐπὶ Τροίαν στρατευσαμένων νομίζουσιν ἂν εἰκότως, ὅσον οἱ μὲν ἐξ ἀπάσης τῆς Ἑλλάδος ὄντες ἀριστεῖς δέκ' ἔτη τῆς Ἀσίας ἐν χώριον πολιορκούντες μόλις εἶλον, οὗτοι δὲ τὸν ἐκ πάσης τῆς ἡπείρου στόλον ἐλθόντα μόνοι... ἤμυναντο κ.τ.λ. These coincidences are hardly due to chance. Hyperides is said to have studied under Isocrates (Philostr. *Vit. Soph.* i. 17), and at all events probably knew his works: while the Sophist who personated Demosthenes seems both here and elsewhere to have copied Hyperides.

[ν]ων νῦν αὐτῷ ἀνδρῶν.
 ¶*Καὶ [τ]ῶν μετ' ἐκείνους μὲν
 [γ]εγεννημένων ἄξια
 40 [δ]ὲ τῆς ἐκείνων ἀρε-
 [τ]ῆς διαπεπραγμένων,—
 [λ]έγω *δὲ τοὺς περὶ Μιλ-
 τιάδην καὶ Θεμισ-
 [τ]οκλέα καὶ τοὺς ἄλ-

Col. 14.

λους, οἱ τὴν Ἑλλά(δ)[α].
 ἐλευθερώσαντες ἔν-
 τιμον μὲν τὴν πα-
 τρίδα κατέστησαν ἔν-
 5 δοξον *δὲ τὸν αὐτῶν βίον
 ἐποίησαν,—ὧν οὗτος τ[οσ]-
 οῦτον ὑπερέσχευ ἀν-
 δρεία καὶ φρονήσει ὅσ-
 ον οἱ μὲν ἐπελθοῦσαν
 10 τὴν τῶν βαρβάρων δύνα-
 μιν ἡμύναντο, ὁ δὲ μη-
 δ' ἐπελθεῖν ἐποίησεν,
 κακῆϊνοι μὲν ἐν τῇ οἰ-
 κείᾳ τοὺς ἐχθροὺς ἐπέιδον

Col. 13, l. 38, [τ]ῶν commences the line in MS. The correction is by Kayser. l. 39, γεγεννημένων MS. l. 42, δη MS. id. Μιλτιάδην MS. apparently.

Col. 14, l. 2, ἐντειμον MS. l. 5, ἐνδοξον τον MS. l. 10, τη MS. l. 13, οικίαι MS. l. 14, ἐχθους MS.

Col. 13, l. 42. τοὺς περὶ Μιλτιάδην] We learn distinctly that the Persian wars were a standing subject of discourse in funeral orations, περὶ ὧν οἱ μάλιστα δυνήεντες τῶν πολιτῶν εἰπεῖν ἐπὶ τοῖς δημοσίᾳ θαπτομένοις πολλάκις εἰρήκασιν. *Isocr. Paneg.* p. 55 n. (See also p. 73 E. ἥδιστα συνδιατρίβομεν τοῖς Τρωϊκοῖς καὶ Περσικοῖς.) Plato (*Menex.* pp. 239—241) enlarges on them. For ἐγὼ, Sauppe, Cæsar, and Cobet read λέγω, which I now adopt, as well as Cæsar's punctuation, instead of that of Ed. pr., where there is no stop at ἀνδρῶν, διαπεπραγμένων concluding the paragraph: καὶ however is required before τῶν which I have added after Kayser.

Col. 14, l. 6, ὧν] The construction is irregular; τούτων is strictly required, and may even be the true reading.

- 15 ἀγωνιζομένους, οὗτος
 δὲ ἐν τῇ τῶν ἐχθρῶν περι-
 εγένετο τῶν ἀντιπάλων.
 οἶμαι δὲ καὶ *τοὺς τὴν πρὸς ἀλλή-
 λους φιλίαν τῷ δήμῳ βε-
 20 βαιοτάτα ἐνδειξαμένους,
 λέγω δὲ Ἀρμόδιον καὶ Ἀρισ-
 τογείτονα, *οὐδένας *τούτους
 αὐτοῖς οἰκειότερους *ἢ ὑμῖν
 εἶναι νομίζειν ὡς Λεωσ-
 25 θέν(η) καὶ τοὺς ἐκείνῳ συν-
 αγωνισαμένους, οὐδ' ἐ(κε)ί-

Col. 14, l. 18, καὶ τὴν MS. l. 22, οὐθενους οὕτως MS. l. 23, οἰκειότερους ὑμῖν MS.

Col. 14, l. 18. οἶμαι κ. τ. λ.] This passage is exceedingly corrupt in the MS. and is probably not yet restored completely. The text however may be rendered thus: *And even with regard to those who gave to the people such a signal proof of their mutual attachment, I mean Harmodius and Aristogeiton, I conceive that no class of persons (in Hades) would regard them (H. and A.) as dearer friends to themselves or to you than Leosthenes and his comrades, or would associate more intimately with them (H. and A.) in the other world than with these (L. and his comrades).*

l. 21. Ἀρμόδιον καὶ Ἀριστογείτονα] The orators are full of allusions to them. See Sauppe, *Oratt. Att. Index*, pp. 19, 22, 149. Cf. especially Æschin. c. *Tim.* p. 18, Steph. παραφέρων τοὺς εὐεργέτας τοὺς ὑμετέρους Ἀρμόδιον καὶ Ἀριστογείτονα καὶ τὴν πρὸς ἀλλήλους πίστιν καὶ τὸ πρᾶγμα ὡς συνήνεγκε τῇ πόλει διεξιῶν. See also Aristot. *Rhet.* II. 23. καὶ ὅτι συγγενέστερος αὐτός· τὰ γοῦν ἔργα συγγενέστερά ἐστι τὰ ἐμὰ τοῖς Ἀρμοδίου καὶ Ἀριστογείτονος ἢ τὰ σά. (Iphicrates is the speaker.)

l. 22. οὐδένας κ. τ. λ.] The corrections are by Sauppe, except that I have altered his οὐθένας into the Attic form, (Cobet also and A. Schäfer suspected this to be the true reading) and omitted ἂν before εἶναι, which does not seem to be the MS. reading, or to be necessary (see note on Col. 9, l. 2). Perhaps ὑμῖν should be cancelled or even changed into ἂν, which would be somewhat milder. See Comparetti's judicious remarks. For ὡς after the comparative Sauppe compares Lys. *Or.* 7. § 31. προθυμότερον ὡς ἡναγκαζόμεν. See Stallb. on Plat. *Rep.* p. 410 D.

l. 26. ἐκείνοις] Cobet says "Qui sint ἐκείνοι non apparet. Sed multum abest ut illa lectio certa sit." The traces of the MS. agree very well, and ἐκείνοι are clearly Harmodius and Aristogeiton according to the present reading: πλησιάζειαν however strangely agrees with some word like *τινες*, understood from οὐδένας. Possibly Cobet may be right in suspecting πλησιάζειαν ἂν to be the true reading.

- νοις ἂν μᾶλλον ἢ τούτοις
 πλησιάζειαν ἐν Αἴδου. εἰκότ(ως).
 οὐκ ἐλάττω γὰρ ἐκείνων ἔργα
 30 διεπράξαντο, ἀλλ', εἰ δέον εἰπεῖν,
 καὶ μείζω· οἱ μὲν γὰρ τοῦ(ς)
 τῆς πατρίδος τυράννους (κ)α-
 τέλυσαν, οὔτοι δὲ τοὺς τῆς Ἑλ-
 λάδος ἀπάσης. ὧ καλῆς μὲν
 35 καὶ παραδόξου τόλμης τῆς
 πραχθείσης ὑπὸ τῶνδε τῶν
 ἀνδρῶν, ἐνδόξου δὲ καὶ με-
 γαλοπρεποῦς προαιρέσεως
 ἥς *προείλοντο, ὑπερ(βαλ)-
 40 λούσης δὲ ἀρετῆς καὶ ἀ(ν)δρα-
 γαθίας τῆς ἐν τοῖς κινδύνοις
 ἦν οὔτοι παρασχόμενοι εἰς
 τὴν κοινὴν ἐλευθερίαν [τὴν]
 τῶν Ἑλλήνων

Col. 14, l. 28, ατον MS. apparently. l. 31, μείζων MS. l. 39, προσείλοντο MS.

Col. 14, l. 30. δέον] Here used for δέον ἐστί. See Saupp. on Dem. *Olynth.* III. § 1, for two other instances (all that he knows of); and Schöm. on Isæus, pp. 345, 443, for examples of ἐξόν and προσῆκον similarly used.

l. 44. Ἑλλήνων] sc. τὰς ἐαυτῶν ψυχὰς ἀνῆλωσαν. Cf. Lycurg. c. *Leocr.* § 46. εἰς τὴν κοινὴν σωτηρίαν τῆς πόλεως τὰς ψυχὰς αὐτῶν ἀνῆλωσαν.

FRAGMENT OF THE FUNERAL ORATION OF HYPERIDES

NOT CONTAINED IN THE PAPYRUS:

BEING A PORTION OF THE EPILOGUE.

Ὑπερίδου. Χαλεπὸν μὲν ἴσως ἐστὶ τοὺς ἐν τοῖς τοιούτοις ὄντας πάθεσι παραμυθεῖσθαι· τὰ γὰρ πένθη οὔτε λόγῳ οὔτε νόμῳ κοιμίζεται, ἀλλ' ἡ φύσις ἐκάστου καὶ φιλία πρὸς τὸν τελευτήσαντα τὸν ὀρισμὸν¹ ἔχει τοῦ λυπεῖσθαι· ὅμως δὲ χρὴ θαρρεῖν καὶ τῆς λύπης παραιρεῖν εἰς τὸ ἐνδεχόμενον, καὶ μεμνήσθαι μὴ μόνον τοῦ θανάτου τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρε-

¹ τὸν ὀρισμὸν Saupp. (Fragm. Oratt. Att. p. 292). ὀρισμὸν MSS.

Fragm. ap. Stob. l. 1. Χαλεπὸν κ.τ.λ.] With this noble passage compare the epilogue of the Pseudo-Demosthenic Funeral Oration (pp. 1399, 1400): particularly the words ἔστι μὲν οὖν ἴσως χαλεπὸν τὰς παρούσας συμφορὰς λόγῳ κουφίσαι· δεῖ δ' ὅμως πειραῖσθαι κ.τ.λ. See also the epilogue in Pericles' speech (Thuc. ii. 44—46): e.g. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν...καρτερεῖν δὲ χρὴ κ.τ.λ. and the conclusion of the *Menexenus*, p. 247 c, sqq., likewise Dionys. Hal. *Ars Rhet.* c. 6, § 4.

l. 3. νόμῳ.] This is probably to be understood of the inability of the honors conferred by law on the deceased and their children, or possibly of the impotence of law itself, to restrain the grief of the survivors. (Cf. Thucyd. ii. 35, for λόγος and νόμος.) I fear that we can hardly take νόμος (unqualified by any epithet) to mean the strains of music, though this rendering would produce a very beautiful sense. Compare Horace (*Epist.* i. l. 34), *Sunt verba et voces quibus hunc lenire dolorem Possis, et magnam morbi deponere partem*: and Eurip. *Hipp.* 478. εἰσὶν δ' ἐπφδαὶ καὶ λόγοι θελκτήριοι.

l. 4. ὀρισμὸν] This word though not uncommon in late writers scarcely occurs elsewhere in Attic Greek. Aristotle indeed (*Ethic.* lib. viii. c. 7) has it: ἀκριβὴς μὲν οὖν ἐν τοῦτοις οὐκ ἐστὶν ὀρισμὸς ἕως τίνος οἱ φίλοι. See Steph. *Thes.* s. v. Ed. Hase and Dind.

τῆς ἥς καταλελοίπασιν. οὐ γὰρ θρήνων ἄξια πεπόν-
 θασιν, ἀλλ' ἐπαίνων μεγάλων πεποιήκασιν. εἰ δὲ
 γήρως θνητοῦ μὴ μετέσχον, ἀλλ' εὐδοξίαν ἀγήρατον
 εἰλήφασιν εὐδαίμονές τε γεγονόνασι κατὰ πάντα. ὅσοι
 μὲν γὰρ αὐτῶν ἄπαιδες τετελευτήκασιν, οἱ παρὰ τῶν
 Ἑλλήνων ἔπαινοι παῖδες αὐτῶν ἀθάνατοι ἔσονται· ὅσοι
 δὲ παῖδας καταλελοίπασιν, ἡ τῆς πατρίδος εὐνοία
 ἐπίτροπος αὐτοῖς τῶν παίδων καταστήσεται. πρὸς δὲ
 τούτοις, εἰ μὲν ἐστὶ τὸ ἀποθανεῖν ὅμοιον τῷ μὴ γε-
 νέσθαι, ἀπηλλαγμένοι εἰςὶ νόσων καὶ λύπης καὶ τῶν
 ἄλλων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον·
 εἰ δ' ἐστὶν αἴσθησις ἐν Αἴδου καὶ ἐπιμέλεια παρὰ τοῦ
 δαιμονίου, ὥσπερ ὑπολαμβάνομεν, εἰκὸς¹ τοὺς ταῖς

¹ εἰκὸς Toup (on Longin. c. 34) and Cobet (Var. Lectt. p. 343, not aware that his conjecture had been anticipated.) εἴη ἂν Saupp. εἶναι 2 MSS. εἴη other MSS.

1. 1. οὐ γὰρ θρήνων κ.τ.λ.] οἱ δὲ εὐδαίμονες τῷ δικαίῳ λογισμῷ οἷ...
 ἀντὶ μικροῦ χρόνου πολὺν καὶ τὸν ἅπαντα εὐκλείαν ἀγήρῳ καταλείπουσι.
 Pseudo-Dem. *Epitaph.* p. 1399. Quos laudare quam pigere præstabit. Cic.
Philipp. xiv. § 34.

1. 3. εὐδοξίαν ἀγήρατον κ.τ.λ.] ἀγήρατοι μὲν αὐτῶν αἱ μνήμαι...οἱ
 πενθοῦνται μὲν διὰ τὴν φύσιν ὡς θνητοὶ, ὑμνοῦνται δὲ ὡς ἀθάνατοι διὰ τὴν
 ἀρετήν. Lys. *Epitaph.* §§ 130, 131. τὸν ἀγήρων ἔπαινον ἐλάμβανον καὶ
 τὸν τάφον ἐπισημότερον...ἐν ᾧ ἡ δόξα αὐτῶν...ἀείμνηστος καταλείπεται.
 Thuc. ii. 43. See also Isocr. *Paneg.* p. 57 d. and Cic. *Philipp.* xiv. § 32.

1. 8. ἐπίτροπος] See above, Col. 10, l. 41.

1. 9, εἰ μὲν ἐστὶ κ.τ.λ.] As Epicurus at this time taught, who says
 ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναισθητεῖ, τὸ δὲ ἀναισθητον
 οὐδὲν πρὸς ἡμᾶς. (*ap. Stob.* tit. 118, 30.) See also Pseudo-Plat. *Axioch.* p.
 369 c. Aristot. *Eth.* iii. 6. Athen. viii. 14. p. 336 c. The words
 ἀπηλλαγμένοι νόσων seem to allude to the speediness of death in battle.
 Cf. Thuc. ii. 43 (in fine) and Arnold's note.

1. 12. εἰ δ' ἐστὶν αἴσθησις] The doctrine of a future life is implied in
 Plat. *Menex.* p. 247 c, and asserted dubiously in Pseudo-Demosth. *Epitaph.*
 p. 1400. καταμαντευόμενοι κἀκεῖ (in Hades) τῶν αὐτῶν τιμῶν ἡγούμεθ'
 αὐτοὺς τυγχάνειν. Menander (*Rhet. Gr.* Vol. iii. p. 421, Speng.) perhaps
 alludes to this passage, while giving the following rule: θήσεις κεφάλαιον
 ἕτερον τὸ παραμυθητικόν...ὅτι οὐ δεῖ θρηνεῖν πολιτεύεται γὰρ μετὰ τῶν
 θεῶν κ.τ.λ. See also Dionys. Hal. *Ars Rhet.* 6, § 5. ἐπὶ τέλει δὲ περὶ
 ψυχῆς ἀναγκαῖον εἰπεῖν ὅτι ἀθάνατος, καὶ ὅτι τοὺς ποιούτους ἐν θεοῖς ὄντας
 ἄμεινον εἰκὸς ἀπαλλάττειν, and Cic. *Philipp.* xiv. § 32. Vos vero qui
 extremum spiritum in victoria effudistis, piorum estis sedem et locum
 consecuti.

τιμαῖς τῶν θεῶν καταλυομέναις βοηθήσαντας πλείστης
κηδεμονίας¹ ὑπὸ τοῦ δαιμονίου² τυγχάνειν. JOHANN.
STOB. *Floril.* tit. 124, § 36.

¹ κηδεμονίας Ruhnck. (Hist. Crit. Oratt. Gr. p. lxi.) and Sauppe: ἐπιμελείας some MSS., others εὐδαιμονίας before ὑπὸ App. Florent. ad Stob. (p. 80, Gaisf.) inserts καί. The Appendix and Maximus Conf. (*Op.* t. 2, p. 642, Ed. Comb.) quoting the last sentence ascribe it to Apollonius. "Patebit erroris fons consulenti Stobæum 124, 36 in quo præcedit sententia Apollonii." Gaisf. After ἐπιμέλεια St Maximus adds τῶν οἰχομένων, probably in order to make the short extract more intelligible.
² δαίμονος 2 MSS.

l. 1, ταῖς τιμαῖς τῶν θεῶν κ. τ. λ.] See above, Col. 9, l. 25, and Thirlwall, *Hist. of Greece*, c. lvi. (vol. 7, p. 178.)

l. 2, κηδεμονίας] The reading ἐπιμελείας is probably, as Ruhnken observes, "explicatio vocis, quam reposuimus." κηδεμονία, like some other words used by Hyperides, is much more common in later Greek than in Attic (see Steph. *Thes.* s. v. Ed. Valp.), but we have an instance in Plato *Rep.* p. 463 D, περὶ πατέρας κηδεμονία. "Nihil aliud orator addidit præter pauca verba solemnia in hanc sententiam: νῦν δὲ ἤδη πάντες κοινῇ κατὰ τὸν νόμον τοὺς τετελευτηκότας ἀπολοφυράμενοι ἄπιτε." Cobet.

UNCERTAIN FRAGMENT OF HYPERIDES, WHICH
SEEMS TO BELONG TO THIS ORATION.

Ὑπερίδης δὲ τὸν ἀγήρατον χρόνον (εἶρηκε).
JULIUS POLLUX. *Lib.* II. § 14.

Unc. frag.] This citation seems rightly referred by Sauppe to the ἐπιτάφιος. See the passage in Stobæus, quoted above, p. 43, l. 3.

APPENDIX.

A. ON THE FUNERAL ORATIONS OF THE GREEKS.

THE Athenians, if Demosthenes may be believed, were the only people who made funeral orations over those who fell in the service of the state¹. Although, as will appear in the sequel, this is scarcely true in the letter, yet such orations appear to have been *customary*² among the Athenians alone: among others they were only occasional, and borrowed, it may be, from Attic example. The origin of their institution is somewhat uncertain, but it is undoubtedly very ancient. By some it has been fathered upon Solon, to whom the later Greeks were accustomed to ascribe almost any law or usage, which could not otherwise be accounted for³. Others with greater probability, perhaps, have conceived that they took their origin from the Persian wars⁴. It may be confidently affirmed that they could not have been instituted much later, since we have an actual example of one within forty years afterwards, and since about nine years later still, at the beginning of the Peloponnesian war, (B.C. 431,) the practice was so firmly established that a regular course of ceremonies was prescribed for the occasion. The third day after the bodies had been exposed to view, they were carried forth in hearses to the Cerameicus, the bones or bodies of each tribe being borne in a separate chest of cypress wood. An empty litter, covered with a pall, was carried in honour of those whose

¹ μόνοι τῶν πάντων ἀνθρώπων ἐπὶ τοῖς τελευτήσασι δημοσίᾳ ποιεῖτε λόγους ἐπιταφίους. Dem. adv. Lept. p. 499. (Reiske.)

² They are said to have been annual. See Tayl. *Lectt. Lys.* c. III. (Reiske, *Oratt. Att.* t. vi. p. 236.) Yet there could hardly have been a rigid and invariable rule in such a matter, and it is more probable that an oration was delivered as often as the action appeared to deserve one; more especially as the bodies of the slain were exhibited whenever it was possible to produce them.

³ The Scholiast on Thucydides, II. 35, understands Pericles to ascribe the institution to Solon: and certainly this interpretation looks very probable. Some (as the tragedians) carried the practice as high as the mythical ages. See Eudocia (cited by Markland) in Schäff. *App. Crit. in Demosth.* Tom. III. p. 262; also Dionys. Halic. *Ant. Rom.* v. 17, and Diog. Laert. *Sol.* p. 37 B. St.

⁴ See Diod. Sic. XI. 33, who says expressly τὸτε πρῶτον; also Dionys. Hal. *Ant. Rom.* v. 17. With these Bishop Thirlwall (*Hist. Gr.* vol. III. p. 54) and Mr Grote (*Hist. Gr.* vol. VI. p. 41) agree.

corpses could not be brought from the battle-field. The procession was not confined to Athenian citizens, but included women and foreigners. Before the ground closed upon them, the orator appointed by the people delivered his harangue over their tomb⁵.

It may not be uninteresting briefly to enumerate the specimens of this kind of composition during the classical period, of which any notice has descended to us.

1. The earliest, I believe, is the oration of Pericles in honor of the citizens who fell before Samos in a war which was concluded B. C. 440. Stesimbrotus quoted by Plutarch in his life of Pericles (p. 156 D) has preserved a fine sentiment from this speech, which also seems to be the work of Pericles alluded to by Aristotle (*Rhet.* I. 7, III. 10), where he compares the loss of the slain to the abstraction of the spring from the year. Such at least is the opinion of Mr Grote (*Hist. Gr.* vol. VI. p. 41), and it certainly seems preferable to the common notion that Aristotle has given a different version of the same speech, which Thucydides has incorporated into his history.

Pericles likewise delivered an harangue over those who were slain in the first year of the Peloponnesian war, 431 B. C. The substance of its contents, as delivered by Thucydides (II. 35—46), is too well known to be dwelt upon in this place. It appears that the predecessors of Pericles on these occasions had dwelt on the wisdom of the legislator (Solon?) who had appointed that an encomium should be pronounced over those who had lost their lives in battle for their country. Who they were cannot now be determined, and it is scarcely probable that their speeches were published.

2. The next in order, though of uncertain date, is the funeral oration composed by Gorgias the Sicilian. A considerable fragment of this production has come down to us, which contains no historical allusion, but consists only of a series of artificial and forced antitheses in laudation of the deceased warriors. It appears from Philostratus, who considered it a specimen of *ὑπερβάλλουσα σοφία*, that it was delivered at Athens over those who fell in the

⁵ Thuc. II. 34. See also Thirlw. *Hist. Gr.* vol. III. p. 130.

wars, and was intended to excite the Greeks against Persia, and to dissuade them from spending their efforts against each other. We learn that he dwelt much on the Persian wars in this declamation, which belongs to the period of the Peloponnesian war, sometime not earlier than 427 B.C. when Gorgias, then advanced in years, first came to Athens⁶. The stilted and unnatural style of this sophist exerted but too powerful an influence at Athens, and formed the model upon which the work now to be mentioned was formed.

3. The funeral oration bearing the name of Lysias was written to commemorate the valour of the Athenians who, under the command of Iphicrates, went to the aid of the Corinthians B.C. 394. The genuineness of this composition has been much contested, but there is no doubt that it is the same which the ancient critics assign to him⁷. About five-sixths of the discourse consist of allusions (mythical and historical) to bye-gone times in a dull chronological enumeration, and the actual subject is scarcely touched before the sixty-seventh section; and even then almost every sentence might as well have suited any other funeral oration whatever. "The whole essay," says Müller, "is pervaded by a regular monotonous parallelism of sentences, the antithesis being often one of words rather than of thoughts. Polus or any other pupil of Gorgias could hardly have revelled more in associations and such-like jingling rhetoric."

Though we have now only one funeral discourse of Lysias, there were more in the time of the author of the *Lives of the Ten Orators*, falsely ascribed to Plutarch. Both he and his imitators Photius and Suidas (quoted at length by Sauppe,

⁶ See Saupp. *Fragm. Oratt. Att.* pp. 129, 130. Some scholars consider that the speech was never delivered in public. See Smith *Dict. Biogr.* s. v. Gorgias, and Stallb. *Proleg. in Plat. Menex.* p. 12.

⁷ Harpocration, a discriminative grammarian, cites it, without expressing any doubt whether it is genuine. Its genuineness is defended by K. O. Müller (*Hist. Gr. Lit.* p. 499, Engl. Tr.) and by Stallbaum in this very year (*Proleg. ad Plat. Menex.* p. 12, Ed. sec.), who names the principal authorities on both sides. Whether Lysias be the author or not, it seems to be a production of the fourth century B.C. It is somewhat surprising however that Bishop Thirlwall should designate it as "a noble oration, a worthy rival to that of Thucydides," *Hist. Gr.* c. xx. (vol. III. p. 131), and that Mr Grote should call it "a very fine composition" (*Hist. Gr.* vol. VI. p. 191). Prof. Dobree's estimate of it is very different. He calls it "non modo Lysia sed quovis oratore indignam" (*Adv.* vol. I. p. 8): it is far from certain however whether the author is "pro Lysia nescio quis e scholarum umbra declamator."

Fragm. Oratt. Att. p. 170) speak of the funeral orations of Lysias in the plural number.

4. We have the authority of Photius for saying that Isocrates was guilty of plagiarism for having introduced into his *Panegyricus* "many things which had been said by Archinus and Thucydides and Lysias in their funeral orations⁸." If this be so, the funeral oration of Archinus will be somewhat earlier than 380 B.C. which is the date of the above-named work of Isocrates. Plato in his *Menexenus* (p. 234 B) appears to indicate that he was acquainted with some funeral oration of Archinus. The date and circumstances of this speech are unknown, but a fragment of Archinus (on the mortal condition of man) is preserved by Clement of Alexandria, which seems to belong to it⁹.

5. Later than the above in order of time, as seems most probable, is the *Menexenus* of Plato. Unhappily this work is in a great degree unhistorical. Socrates is represented as the speaker, and professes to have been taught the oration by Aspasia; but he talks about events which took place thirteen years after his own death, which last occurred B.C. 399. Whether the anachronism has been committed by accident or design—the latter seems most probable—it is manifest that small reliance can be placed on the Dialogue for historical purposes; moreover, the ironical and the serious are so blended together throughout the whole of it, that he will be a bold rather than a wise man, who shall undertake to separate the one from the other. It is perfectly clear from a comparison of this dialogue with the other funeral orations, that it was a good deal formed after their style, and treated of the same subjects,—the mythical history of Athens, the indigenous character of the inhabitants, the Persian wars, the education of the deceased, their valour, and the like; but at the same time this treatment is occasionally so overdone, that it becomes evident that Plato is indulging his sarcastic propensities at the expense of the orators (more especially those of the Sicilian school, it may be) and their auditors¹⁰.

⁸ Phot. *Bibl.* p. 487. Ed. Bekk.

⁹ See Saupp. *Fragm. Oratt. Att.* pp. 166, 167. I cannot agree with the account in Smith's *Dict. Biogr.* s. v. Archinus. Very probably Dion was also the author of an *ἐπιδάφιος*; see Plato, as above; but if so, the bare fact is all that can be collected.

¹⁰ Perspectum satis est, opinor, rideri in hoc libro Atheniensium vanam cupidi-

6. We now come to an instance of an ἐπιτάφιος λόγος among the Asiatic Greeks.

On the death of Mausolus, king of Caria (B.C. 352), his queen Artemisia offered a prize for the best literary production in his honor. Theodectes, a Lycian, but a pupil of Plato and Isocrates, Isocrates of Apollonia, and Theopompus of Chios (both of whom were likewise disciples of the Athenian Isocrates), as well as Naucrates the Erythræan are mentioned among the candidates. One of the compositions, that of Theodectes, assumed the form of a tragedy. The prize is reported by some to have been assigned to him, by others to Theopompus. The oration, however, of Naucrates was thought worthy of preservation, and was known to Dionysius of Halicarnassus, who mentions it among the classic models of this kind of composition¹¹.

7. Demosthenes has left on record an express testimony that he was appointed to deliver a speech in honor of those Athenians who fell at the ruinous battle of Chæronea, B.C. 338¹². In the editions of his works we have an ἐπιτάφιος λόγος which manifestly refers to the battle of Chæronea. Whether this speech be genuine or not has been of late much debated. That it is a very early production is certain, inasmuch as Dionysius of Halicarnassus refers to it, though he speaks of it with great contempt and considers it spurious¹³. And the ancient critics in general appear to have entertained the same opinion: Syrianus, however, (in the fifth century after Christ) thought it genuine, admitting at the same

tatem in audiendis probandisque oratoribus, inanibus laudum suarum præconibus, conspicuam: rideri item et imitando deludi vanam rhetoricum, artis suæ præstigiis populum decipitum, sollertiam et calliditatem: utrumque autem ita fieri ut Plato ipse in exagitandis studiis oratoriis vel servatis rhetoricum artibus summus orator extitisse judicandus sit. Stallb. *Proleg. in Menex.* p. 20. The doubts about the genuineness of this Dialogue seem to be ill-founded. The external evidence in its favour is decidedly strong. See Stallbaum, as above, pp. 26, 27.

¹¹ Suidas s. v. Θεοδέκτης, vol. I. p. 1130. Ed. Bern. Some have affirmed (and Ruhnken is among the number) that the Athenian Isocrates himself contended on this occasion: but this seems to be an error. See Suidas s. v. Ἰσοκράτης Ἀμύκλα and Bernhardt's note, vol. I. p. 1078. The work of Isocrates entitled *Evagoras*, though written in honour of that prince after his death, cannot properly be called a funeral oration: it is simply a panegyric. The same remark is to be made of a speech composed by Aristotle in honour of Hermias. See Tayl. *Lectt. Lys.* c. III. (*Reiske Oratt. Att.* vol. VI. p. 234.)

¹² χειροτονῶν ὁ δῆμος τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι.... ἐχειροτόνησεν.... ἐμέ. Demosth. *de Coron.* p. 320.

¹³ οὐχ ἡγοῦμαι (τὸν ἐπιτάφιον) ὑπ' ἐκείνου τοῦ ἀνδρὸς γεγράφαι. *De adm. vi* Demosth. c. 23. Later in the same work (c. 44) he calls it ὁ φορτικός καὶ κενὸς καὶ παιδαριώδης ἐπιτάφιος.

time that *τινὲς αἰτιῶνται ὡς παρὰ τὴν ἀξίαν τοῦ ῥήτορος συγκείμενον*¹⁴. The question has been carefully discussed by Westermann, and seems to me (with all respect for Böhnecke's opinion to the contrary), to have been satisfactorily settled, allowance being made for the difficulty of arriving at a certain conclusion¹⁵. The meagreness and puerility of many parts are enough to raise a very strong suspicion of its spuriousness: the bungling imitations of the *Menexenus* still further increase it: but the totally un-Demosthenic manner of speaking about Philip, and the ridiculous falsification of the history, so far as the Thebans are concerned, are little less than conclusive against it. If it be not the work of Demosthenes, we can only suppose that it is the production of a sophist, who wrote in the name of Demosthenes, either playfully or fraudulently. All the appearances of the speech coincide with this supposition: we have a series of jejune mythological periods intended to set forth the author's learning, but which unluckily prove his ignorance: we have but scanty details of the battle of Chæronea, and those details in part wrong: we have the style of a clever Atticist, but at the same time of one whose diction creates occasional misgivings that he was no Athenian¹⁶. After giving this speech a careful consideration, I venture to express an opinion that the author was acquainted with the *ἐπιτάφιος* of Hyperides and has imitated it, more especially in his *Epilogus*. It is some compensation, it may be added, for the loss of the genuine composition of Demosthenes, that Lycurgus has devoted a fine section (c. 12) of his speech against Leocrates to the same subject.

8. The last funeral oration which belongs to the genuine Hellenic period is that of Hyperides (B.C. 322) about which little need here be said. As a work of art it may, perhaps, be placed on a level with the speeches of Pericles and Aspasia, as these are delivered to us by Thucydides and Plato; and it will

¹⁴ Walz. *Rhett. Gr.* t. IV. p. 44 (note); cited and insisted on by Böhnecke. *Forsch. Att. Red.* p. 573, (note.)

¹⁵ *Quæst. Dem.* II. pp. 49—70: reprinted in Dindorf's edition of Demosth. vol. VII. p. 1393, sqq.

¹⁶ The word *φύσις* thrice used as equivalent to *ortus* has an awkward look: again at p. 1394, 7, *εἰ ἐφύετο.... παρεκάλεσαν* Spengel observes, "Atticus orator optativum cum imperfecto dedisset." Yet too much stress must not be laid on points of this kind. Good writers sometimes use words and constructions which one would not have expected.

probably be regarded by most persons as greatly superior to such productions, as those ascribed to Lysias and Demosthenes. It deals more in historical allusions than any one of the four. At the same time, there is in it a certain general resemblance to all of them, and the more striking parallel passages are pointed out in the notes to the present edition¹⁷.

It would be going too far away from the present subject to enumerate the funeral orations which are found in considerable numbers among the later Greeks, both Pagan and Christian. Still less is it necessary to inquire into the Roman examples of this species of literature¹⁸.

B. ON THE DIVINE HONOURS CLAIMED BY ALEXANDER, AND PAID TO HIM BY THE ATHENIANS AND OTHERS.

IT was in the winter of the year 332 B.C. that Alexander made his well-known visit to the temple of Jupiter Ammon, situated in an oasis of the Libyan desert, thence named Ammonium. Perseus and Heracles were among the ancient heroes, so ran the legends of the place, who had consulted its unerring oracle. Alexander even thus early had begun to surmise or to pretend, that he as well as

¹⁷ Aristotle (*Rhet.* III. 10) has a fine but puzzling quotation from some *ἐπιτάφιος λόγος* whose author he does not name: *ὅλον ἐν τῷ ἐπιταφίῳ, διότι ἄξιον ἦν ἐπὶ τῷ τάφῳ τῷ τῶν ἐν Σαλαμῖνι τελευτησάντων κείρασθαι τὴν Ἑλλάδα, ὡς συγκαταθαπτομένης τῇ ἀρετῇ αὐτῶν τῆς ἐλευθερίας.* Σαλαμῖνι seems corrupt, but it is not easy to see how to correct it: a learned friend suggests Λαμῖα, which is certainly clever. At the same time the sentence does not appear to me likely to have occurred in the present speech of Hyperides, in which a hopeful tone prevails, but it would admirably suit an oration delivered after the battle of Crannon, B.C. 322, which concluded the Lamian war. Aristotle (as well as Hyperides and Demosthenes) seems just to have survived this war. The idea that Aristotle quoted the funeral oration of Lysias, which we now have, is absurd. See Dobr. *Adv.* vol. I. p. 13.

¹⁸ Taylor (*Lectt. Lys.* III.) has some remarks which might have been a little more explicit. "Vergente sæculo plena sunt ecclesiasticorum scriptorum monumenta præconiis in funere recitari solitis." Examples are to be found in the writings of Basil, Gregory Nyssen, Gregory Nazianzen and Chrysostom, (to say nothing of authors still later,) some of which are funeral orations, properly so called, others are addresses in honor of departed saints. Among the latest compositions of this kind may be named the funeral orations of Georgius Gemistus Pletho and of Michael Apostolius (over Cardinal Bessarion), both belonging to the fifteenth century. Taylor thus proceeds: "Plena etiam Sophistarum; Adriani Tyrii, Himerii, Polemonis, Libanii, &c." Among these he ranks also the oration of Aristides over Eteoneus:—add his oration over Alexander. For the Roman examples the same author may be consulted. See Reiske *Oratt. Att.* t. VI. pp. 231—242.

they was descended from Zeus¹⁹. His mother Olympias likewise maintained his divine parentage. It was therefore his desire to obtain a confirmation of his claims from the venerable and unquestioned authority of Ammon. As he moved through the burning desert divers prodigies portended a propitious answer. At the head of the army appeared ravens and serpents to indicate the route over the pathless waste. No sooner had he approached than the eldest of the priests saluted him as the son of Ammon. His companions also were made aware that it was the divine will that Alexander should be honoured as a god and not as a king²⁰. His future exploits, it was added, should be a confirmation of his divine descent. From that time forwards, as it appears, Alexander accepted or required the appellation of the son of Zeus²¹. It would seem however that he took no active steps to enforce a recognition of his claims till a later period. After having defeated Darius at Arbela, B.C. 331, and conquered Sogdiana B.C. 328, he proceeded in the following year to invade India.

Matters now appeared ripe, and he seriously considered how he should best engender a belief in his divine origin and powers²². Agis an Argive and Cleon a Sicilian, who were in especial favour with the king, gave out in very bad verses that a place in heaven was vacant for Alexander; and that Heracles and Dionysus, Castor and Polydeuces were ready to make way for the new god. The Macedonians reluctantly acknowledged him as the son of Zeus, and fell prostrate before him on the earth. His divinity was propitiated by the fumes of frankincense and other offerings. Callisthenes and some of the older Macedonians openly proclaimed their dissent: but it is remarkable that the Greeks should have been less unwilling than the crowd of Macedonians to offer this blasphemous flattery²³. The mad king was not even

¹⁹ Καί τι καὶ αὐτὸς τῆς γενέσεως τῆς αὐτοῦ ἐς Ἀμμωνα ἀνέφερε, καθάπερ οἱ μῦθοι τῆς Ἡρακλέους καὶ Περσέως ἐς Δία. Arrian. *Exped. Alex.* III. 3.

²⁰ Diod. xvii. 51, Curt. iv. 7, Just. xi. ii.

²¹ Jovis igitur filium se non solum appellari passus est; sed etiam jussit. Curt. iv. 7.

²² Jamque omnibus præparatis quod olim prava mente conceperat, tunc esse maturum ratus quonam modo cœlestes honores usurparet cœpit agitare. Curt. viii. 5.

²³ Curtius viii. 5. Athenæus (vi. 57, 58,) mentions various instances of their flattery. Among the rest Dioxippus, the famous Athenian pancratiast, who had

content to appear as the young Ammon wearing a purple robe and the ram's horns, but sometimes assumed the form of other deities. At one time he was Artemis, bearing a bow and hunting-spear at his back and dressed in a Persian gown. At other times he came forth as Heracles with his club and lion's skin: at others again as Hermes with his wand and petasus. It was sometimes in fine his pleasure to compare himself with the Indian Dionysus²⁴.

As time went on, and his victories multiplied, he sought to enlarge the circle of his worshippers, and to transfer to Europe the adoration which had been paid to him in Africa and in the East. It may probably have been at the time when he ordered the Greek cities to receive their exiles B.C. 324, that he gave the monstrous injunction that they were to decree his own deification (*ψηφισασθαι θεόν*). Different states arrived at different conclusions: we have accounts of the proceedings at Sparta and Athens. The Lacedæmonians resolved as follows: "Since Alexander wishes to be a god, let him be a god." At Athens Demades proposed that he should be worshipped with divine honors, as the thirteenth added to the Olympian Twelve²⁵. Some unwillingness having been expressed, he added, "See that while you guard the rights of heaven, you lose not those of earth²⁶." His decree passed, but sometime afterwards the Athenians repenting of their obsequiousness inflicted a fine of ten talents on Demades. The effect of their decree was to consecrate temples and offer sacrifices in his honor, and it appears from the text that his votaries exceeded in zeal the worshippers of the older deities. With regard to the conduct and sentiments of the other leading statesmen, it was made a charge against Demosthenes that he maintained that the people should not dispute with Alexander about celestial honors: Lycurgus asked what sort of a god must

accompanied Alexander, broke forth on one occasion, when the king had received a wound, in the words of Homer: *Ἰχὼρ οἷόσπερ τε βέει μακάρεσσι θεοῖσι*.

²⁴ Athen. XII. 53. See also Lucian *Dial. Mort.* XIV. 6, and Curt. IX. 2.

²⁵ *Ælian Var. Hist.* v. 12, II. 19; Athen. VI. 58. Diog. Laert. (VI. 6, p. 405 St.) in his life of Diogenes says, that the Athenians decreed Alexander to be Dionysus, on which Diogenes said, that he himself ought to be created Serapis. Lucian (*Dial. Mort.* XIII. 2) says in reference no doubt to the Athenians, *ἐνιοὶ δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες καὶ νεῶς οἰκοδομοῦμενοι καὶ θύοντες ὡς δράκοντος* *υἱῶ*: alluding to the epiphany of Zeus to Olympias.

²⁶ Val. Max. VII. 2. § 13.

he be from whose temple no one could go out without need of being purified. Pytheas, when reproached as being too young to dispute on so weighty an affair, replied that he was older than their new divinity²⁷.

The opinions of Hyperides may be collected from the text²⁸, but we do not know whether he took any part in the discussion.

In the year following ambassadors from Greece came to meet Alexander at Babylon bearing golden crowns, and greeted him as a god²⁹: so that his injunctions would appear to have met with a general acceptance. Their adulations however availed little; and in a few days his divine majesty was numbered with the dead.

Yet not even then did his worshippers desist from their insane devotions. His body was borne in state to his own city Alexandria, in order that it might be conveyed to the temple of Ammon. It remained however at Alexandria: and sacrifices were offered at his tomb. He was still regarded in Egypt and elsewhere as the youthful Ammon, and the fine coins of his General Lysimachus represent him in that character³⁰. In later ages the Roman Senate decreed his adoration³¹, and the Emperor Caracalla more especially carried the veneration and imitation of him to the highest pitch³². In the same spirit the Greek writers during the Roman period, such as Diodorus and Arrian, speak of him as not inferior to the ancient heroes and demigods³³.

²⁷ Dinarch. *c. Dem.* § 94: (and Maetzner's note, to which I am indebted for some of the authorities referred to in this article.) Pseudo-Plut. *Vit. X. Oratt.* p. 842. Plutarch. *Reip. ger. præc.* p. 804, B.

²⁸ See also Hyperid. *c. Dem.* fr. 11, col. 4, where Sauppe seems right in thinking that Demosthenes is accused of calling Alexander ἀνίκητος θεός.

²⁹ Arrian VII. 23.

³⁰ Diod. XVIII. 28. Rasche, Leake, Burgon, Bunbury, L. Müller, and most modern numismatists, Eckhel and Visconti excepted, consider the portrait with the ram's horn to represent Alexander. Mr Burgon is also of opinion that the youthful Ammon on the later coins of Cyrene is a portrait of Alexander. (Catalogue of Rogers' coins, n. 195.) An inscription (not contained in Böckh. *Corp. Inscr.*) in strangely archaic characters, which seems intended for an hexameter, may be seen in the Egyptian court in the Crystal Palace at Sydenham: δύνανται Ἀλέξανδρος Δι' Ὀλύμπιον ἐξελάσασθαι. (See Herod. VII. 141.) Compare Lucan. X. 272. Summus Alexander regum quos Memphis adorat.

³¹ Chrysost. in 2 Cor. 12 (tom. X. p. 740, Ed. Par. 1837, where see the note).

³² See Leake *Numism. Hell.* (Europ. Greece), p. 64, and the authorities.

³³ Diod. XVII. 1; Arr. *Ecp. Alex.* VII. 29; see also Menand. *περὶ ἐπιδεικτ.* in Speng. *Rhett. Gr.* vol. III. p. 388.

INDICES.

INDEX OF PROPER NAMES.

* * * The numbers refer to the columns of the MS.

ÆTOLIANS, 6	Lamia, 6, 8
Alexander (King of Macedon), 6	Leosthenes, 1, 3, 4, 5, 6, 7, 10, 12, 13, 14
Antipater, 6, 8	Macedonians, 6, 8, 9
Aristogeiton, 14	Miltiades, 13
Asia, 13	Philip (King of Macedon), 6
Athenians, 5	Phocians, 6
Bœotia, 6, 8	Phrygians, 12
Bœotians, 6, 8	Pylæa, 8
Eubœans, 6	Thebans, 8
Europe, 13	Themistocles, 13
Hades, 13, 14, <i>fr. ap. Stob.</i>	Thermopylæ (Πύλαι), 6, 8
Harmodius, 14	Thessalians, 6
Hellas, 3, 5, 6, 7, 9, 13, 14	Troy, 13
Hellenes, 4, 5, 6, 7, 8, 10, 12, 13, 14, <i>fr. ap. Stob.</i>	

GREEK INDEX.

ἀγήρατος, <i>fr. ap. Poll. and ap. Stob.</i>	ἐφόδιον, 10
ἀκούω (fut. act. of), 13 (note).	ἐφορᾶν, 9, 14
ἀνέκλειπτος, 9 (note).	κηδεμονία, <i>fr. ap. Stob.</i>
ἀπολαύω (fut. act. of), 11	ναὸς, 9 (note).
ἀφανισθῆναι ἐξ ἀνθρώπων, 8	ὀρισμός, <i>fr. ap. Stob.</i>
δέον (for δέον ἐστίν), 14	ὀσημέραι, 9
διεξιέναι τὴν Ἑλλάδα, 3 (note).	πρὸς τὸν δῆμον εὐνοία, 10
ἐγκωμιάζω (fut. act. of), 13 (note).	σπονδάζω (fut. act. of), 12 (note).
ἐξαυτῆς, 8 (note).	τρόπος (κατὰ τρόπον), 9
	χάριν ἔχειν, 7 (note).

Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

CAMBRIDGE.
July, 1866.

LIST OF WORKS

PUBLISHED BY

DEIGHTON, BELL, AND CO.

Agents to the University.

.....

ALFORD's (DEAN) Greek Testament: with a critically revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D.D., Dean of Canterbury.

Vol. I. *Fifth Edition*, containing the Four Gospels. 1l. 8s.

Vol. II. *Fifth Edition*, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. 1l. 4s.

Vol. III. *Fourth Edition*, containing the Epistle to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timotheus, Titus, and Philemon. 18s.

Vol. IV. Part I. *Third Edition*, containing the Epistle to the Hebrews, and the Catholic Epistles of St. James and St. Peter. 18s.

Vol. IV. Part II. *Third Edition*, containing the Epistles of St. John and St. Jude, and the Revelation. 14s.

————— New Testament for English Readers. Containing the Authorised Version, with additional corrections of Readings and Renderings; Marginal References; and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., Dean of Canterbury. In two volumes.

Vol. I. Part I. Containing the First Three Gospels. 12s.

Vol. I. Part II. Containing St. John and the Acts. 10s. 6d.

Vol. II. Part I. Containing the Epistles of St. Paul. 16s.

Vol. II. Part II. Containing the Epistle to the Hebrews, the Catholic Epistles, and the Revelation. 16s.

————— Eastertide Sermons, preached before the University of Cambridge, on Four Sundays after Easter, 1866. By HENRY ALFORD, D.D. Small 8vo. 3s. 6d.

————— A Plea for the Queen's English; Stray Notes on Speaking and Spelling. By HENRY ALFORD, D.D. Small 8vo. 5s.

————— Letters from Abroad. By HENRY ALFORD, D.D. Small 8vo. 7s. 6d.

————— Family Prayers for the Christian Year. By HENRY ALFORD, D.D. Small 8vo. [Preparing.]

APOSTOLIC EPISTLES, A General Introduction to the, with a Table of St. Paul's Travels, and an Essay on the State after Death. *Second Edition, enlarged.* To which are added, A Few Words on the Athanasian Creed, on Justification by Faith, and on the Ninth and Seventeenth Articles of the Church of England. By a BISHOP'S CHAPLAIN. 8vo. 8s. 6d.

BABINGTON's (CHURCHILL, B.D., F.L.S.) An Introductory Lecture on Archæology, delivered before the University of Cambridge. By CHURCHILL BABINGTON, B.D., F.L.S. 8vo. price 3s.

BARRETT's (A. C.) Companion to the New Testament. Designed for the use of Theological Students and the Upper Forms in Schools. By A. C. BARRETT, M.A., Caius College. Fcap. 8vo. 5s.

BEAMONT's (W. J.) Cairo to Sinai and Sinai to Cairo. Being an Account of a Journey in the Desert of Arabia, November and December, 1860. By W. J. BEAMONT, M.A., Fellow of Trinity College, Cambridge, and Incumbent of St. Michael's, Cambridge, sometime Principal of the English College, Jerusalem. With Maps and Illustrations. Fcap. 8vo. 5s.

————— **A Concise Grammar of the Arabic Language.** Revised by SHEIKH ALI NADY EL BARRANY. By W. J. BEAMONT, M.A. Price 7s.

BENSLEY (R. L.) The Syriac Version of the Fourth Book of Maccabees. Edited from Seven MSS., by ROBERT L. BENSLY, M.A., Reader in Hebrew, Caius College, and Sub-Librarian of the University Library. [*Preparing.*]

BLUNT's (REV. J. J.) Five Sermons preached before the University of Cambridge. The first Four in November, 1851, the Fifth on Thursday, March 8th, 1849, being the Hundred and Fiftieth Anniversary of the Society for Promoting Christian Knowledge. By the late Rev. J. J. BLUNT, B.D., Lady Margaret Professor of Divinity. 8vo. 5s. 6d.

CONTENTS : 1. Tests of the Truth of Revelation.—2. On Unfaithfulness to the Reformation.—3. On the Union of Church and State.—4. An Apology for the Prayer-Book.—5. Means and Method of National Reform.

BROWNE's (Bp.) Messiah as Foretold and Expected. A Course of Sermons relating to the Messiah, as interpreted before the Coming of Christ. Preached before the University of Cambridge in the months of February and March, 1862. By the Right Reverend E. HAROLD BROWNE, D.D., Bishop of Ely. 8vo. 4s.

CAMBRIDGE University Calendar, 1866. 6s. 6d.

CAMPION's (REV. W. M.) Nature and Grace. Sermons preached in the Chapel Royal, Whitehall, in the year 1862-3-4. By WILLIAM MAGAN CAMPION, B.D. Fellow and Tutor of Queens' College, Cambridge, Rector of St. Botolph's, Cambridge, and one of her Majesty's Preachers at Whitehall. Small 8vo. 6s. 6d.

CHEVALLIER's (T.) Translation of the Epistles of Clement of Rome, Polycarp and Ignatius; and of the Apologies of Justin Martyr and Tertullian; with an Introduction and Brief Notes illustrative of the Ecclesiastical History of the First Two Centuries. By T. CHEVALLIER, B.D. *Second Edition.* 8vo. 12s.

COOPER's (C. H. and THOMPSON) *Athenae Cantabrigienses.* By C. H. COOPER, F.S.A., and THOMPSON COOPER, F.S.A.

This work, in illustration of the biography of notable and eminent men who have been members of the University of Cambridge, comprehends, notices of: 1. Authors. 2. Cardinals, archbishops, bishops, abbats, heads of religious houses and other Church dignitaries. 3. Statesmen, diplomatists, military and naval commanders. 4. Judges and eminent practitioners of the civil or common law. 5. Sufferers for religious and political opinions. 6. Persons distinguished for success in tuition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of colleges, professors, and principal officers of the university. 10. Benefactors to the university and colleges or to the public at large.

Volume I. 1500—1585. 8vo. *cloth.* 18s. Volume II. 1586—1609. 18s.

Volume III. *In the Press.*

DINGLE's (REV. J.) *Harmony of Revelation and Science.* A Series of Essays on Theological Questions of the Day. By the Rev. J. DINGLE, M.A., F.A.S.L., Incumbent of Lanchester, Durham. Crown 8vo. 6s.

DONALDSON's (Rev. J. W.) *The Theatre of the Greeks.* A Treatise on the History and Exhibition of the Greek Drama: with various Supplements. By the Rev. J. W. DONALDSON, D.D. *Seventh Edition*, revised, enlarged, and in part remodelled; with numerous illustrations from the best ancient authorities. 8vo. 14s.

Classical Scholarship and Classical Learning considered with especial reference to Competitive Tests and University Teaching. A Practical Essay on Liberal Education. By the Rev. J. W. DONALDSON, D.D. Crown 8vo. 5s.

D'ORSEY's (ALEXANDER J. D.) *Study of the English Language* an Essential part of a University Course: An Extension of a Lecture delivered to the Royal Institution of Great Britain, February 1, 1861. With Coloured Language-Maps of the British Isles and Europe. By ALEXANDER J. D. D'ORSEY, B.D., English Lecturer at Corpus Christi College, Cambridge, &c. Crown 8vo. *cloth.* 2s. 6d.

ELLIS' (REV. A. A.) *Bentleii Critica Sacra.* Notes on the Greek and Latin Text of the New Testament, extracted from the Bentley MSS. in Trinity College Library. With the Abbé Rulotta's Collation of the Vatican MS., a specimen of Bentley's intended Edition, and an account of all his Collations. Edited, with the permission of the Masters and Seniors, by the Rev. A. A. ELLIS, M.A., late Fellow of Trinity College, Cambridge. 8vo. 8s. 6d.

ELLIS (ROBERT LESLIE). The Mathematical and other Writings of ROBERT LESLIE ELLIS, M.A., Fellow of Trinity College, Cambridge. Edited by WILLIAM WALTON, M.A., Trinity College, with a Biographical Memoir by the Very Reverend HARVEY GOODWIN, D.D., Dean of Ely. Portrait. 8vo. 16s.

EWALD's (H.) Life of Jesus Christ. By H. EWALD. Edited by OCTAVIUS GLOVER, B.D. Crown 8vo. 9s.

FRANCIS (REV. JOHN). "The Exercise of the Active Virtues, such as Courage and Patriotism, is entirely consistent with the Spirit of the Gospel:" being the Burney Prize Essay for 1863. By the Rev. JOHN FRANCIS, B.A., Vice-Principal of Bishop Otter's Training College, Chichester. 8vo. 2s.

FULLER'S (REV. J. M.) Essay on the Authenticity of the Book of Daniel. By the Rev. J. M. FULLER, M.A., St. John's College, Cambridge. 8vo. 6s.

FURIOSO, or, Passages from the Life of LUDWIG VON BEETHOVEN. From the German. Small 8vo. 6s.

GOODWIN'S (DEAN) Doctrines and Difficulties of the Christian Religion contemplated from the Standing-point afforded by the Catholic Doctrine of the Being of our Lord Jesus Christ. Being the Hulsean Lectures for the year 1855. By H. GOODWIN, D.D. 8vo. 9s.

————— 'The Glory of the Only Begotten of the Father seen in the Manhood of Christ.' Being the Hulsean Lectures for the year 1856. By H. GOODWIN, D.D. 8vo. 7s. 6d.

————— Parish Sermons. By H. GOODWIN, D.D. 1st Series. *Third Edition.* 12mo. 6s.

————— 2nd Series. *Third Edition.* 12mo. 6s.

————— 3rd Series. *Second Edition.* 12mo. 7s.

————— 4th Series, 12mo. 7s.

————— 5th Series. With Preface on Sermons and Sermon Writing. 7s.

GOODWIN's (DEAN) Four Sermons preached before the University of Cambridge, in the Season of Advent, 1858. By H. GOODWIN, D.D. 12mo. 3s. 6d.

Christ in the Wilderness. Four Sermons preached before the University of Cambridge in the month of February, 1855. By H. GOODWIN, D.D. 12mo. 4s.

Short Sermons at the Celebration of the Lord's Supper. By H. GOODWIN, D.D. *New Edition*. 12mo. 4s.

Lectures upon the Church Catechism. By H. GOODWIN, D.D. 12mo. 4s.

A Guide to the Parish Church. By HARVEY GOODWIN, D.D. Price 1s. *sewed*; 1s. 6d. *cloth*.

Confirmation Day. Being a Book of Instruction for Young Persons how they ought to spend that solemn day, on which they renew the Vows of their Baptism, and are confirmed by the Bishop with prayer and the laying on of hands. By H. GOODWIN, D.D. *Eighth Thousand*. 2d., or 25 for 3s. 6d.

Plain Thoughts concerning the meaning of Holy Baptism. By H. GOODWIN, D.D. *Second Edition*. 2d., or 25 for 3s. 6d.

The Worthy Communicant; or, 'Who may come to the Supper of the Lord?' By H. GOODWIN, D.D. *Second Edition*. 2d., or 25 for 3s. 6d.

The Doom of Sin, and the Inspiration of the Bible. Two Sermons preached in Ely Cathedral: with some Prefatory Remarks upon the Oxford Declaration. By HARVEY GOODWIN, D.D. Fcap. 8vo. 1s. 6d.

Hands, Head, and Heart; or the Christian Religion regarded Practically, Intellectually, and Devotionally. In Three Sermons preached before the University of Cambridge. By HARVEY GOODWIN, D.D. Fcap. 8vo. 2s. 6d.

The Ministry of Christ in the Church of England. Four Sermons Preached before the University of Cambridge. I.—The Minister called. II.—The Minister as Prophet. III.—The Minister as Priest. IV.—The Minister Tried and Comforted. By H. GOODWIN, D.D., Dean of Ely. Fcap. 8vo. 2s. 6d.

GOODWIN's (DEAN) *The Appearing of Jesus Christ.* A short Treatise by SYMON PATRICK, D.D., formerly Lord Bishop of Ely, now published for the first time from the Original MS. Edited by the DEAN OF ELY. 18mo. 3s.

————— *Commentaries on the Gospels, intended for the English Reader, and adapted either for Domestic or Private Use.* By HARVEY GOODWIN, D.D. CROWN 8vo.
S. MATTHEW, 12s. S. MARK, 7s. 6d. S. LUKE, 9s.

————— *On the Imitation of Christ. A New Translation.* By the DEAN OF ELY. *Second Edition.* 18mo. 3s. 6d.
Fcap. 8vo. An Edition printed on LARGE PAPER, 5s.

GREGORY (DUNCAN FARQUHARSON). *The Mathematical Writings of DUNCAN FARQUHARSON GREGORY, M.A., late Fellow of Trinity College, Cambridge.* Edited by WILLIAM WALTON, M.A., Trinity College, Cambridge. With a Biographical Memoir by ROBERT LESLIE ELLIS, M.A., late Fellow of Trinity College. 1 vol. 8vo. 12s.

GROTE's (REV. J.) *Exploratio Philosophica. Rough Notes on Modern Intellectual Science.* Part I. By J. GROTE, B.D., Professor of Moral Philosophy. 8vo. 9s.

HARDWICK's (ARCHDEACON) *History of the Articles of Religion.* To which is added a series of Documents from A.D. 1536 to A.D. 1615. Together with illustrations from contemporary sources. By CHARLES HARDWICK, B.D., late Archdeacon of Ely. *Second Edition, corrected and enlarged.* 8vo. 12s.

HUMPHRY's (REV. W. G.) *Historical and Explanatory Treatise on the Book of Common Prayer.* By W. G. HUMPHRY, B.D., late Fellow of Trinity College, Cambridge. *Third Edition, revised and enlarged.* Small post 8vo. 4s. 6d.

KENT's *Commentary on International Law.* Revised, with notes and Cases brought down to the present year. Edited by J. T. ABDY, LL.D., Regius Professor of Laws in the University of Cambridge. 8vo. 16s.

LAMB (REV. JOHN). *The Seven Words Spoken Against the Lord Jesus: or, an Investigation of the Motives which led His Contemporaries to reject Him.* Being the Hulsean Lectures for the year 1860. By JOHN LAMB, M.A., Senior Fellow of Gonville and Caius College, and Minister of S. Edward's, Cambridge. 8vo. 5s. 6d.

LEAKE's (COLONEL). The Topography of Athens, with some remarks on its Antiquity. *Second Edition*. Two vols. 8vo., with Eleven Plates and Maps. By COLONEL LEAKE, Vice-President of the Royal Society of Literature, of the Royal Geographical Society, &c. (Pub. at 30s.) 15s.

——— Travels in Northern Greece. Four vols., 8vo. with Ten Maps and Forty-four Plates of Inscriptions. By COLONEL LEAKE. (Pub. at 60s.) 30s.

——— Peloponnesiaca, a Supplement to Travels in the Morea. Five Maps. By COLONEL LEAKE. (Pub. at 15s.) 7s. 6d.

——— On Some Disputed Questions in Geography, with a Map of Africa. By COLONEL LEAKE. (Pub. at 6s. 6d.) 4s. 6d.

——— Numismata Hellenica, with Supplement and Appendix, completing a Descriptive Catalogue of Twelve Thousand Greek Coins, with Notes Geographical and Historical, Map, and Index. By COLONEL LEAKE. 4to. (Pub. at 63s.) 42s.

LEAPINGWELL's (DR. G.) Manual of the Roman Civil Law, arranged according to the Syllabus of DR. HALLIFAX. By G. LEAPINGWELL, LL.D. Designed for the use of Students in the Universities and Inns of Court. 8vo. 12s.

LEATHES (STANLEY). The Birthday of Christ, its Preparation, Message, and Witness. Three Sermons preached before the University of Cambridge, in December, 1865. By STANLEY LEATHES, M.A., Preacher and Assistant Minister, St. James's, Piccadilly, Professor of Hebrew, King's College, London. Fcap. 8vo. 2s.

LIVINGSTONE's (DR.) Cambridge Lectures. With a Prefatory Letter by the Rev. Professor SEDGWICK, M.A., F.R.S., &c., Vice-Master of Trinity College, Cambridge. Edited, with Introduction, Life of DR. LIVINGSTONE, Notes and Appendix, by the Rev. W. MONK, M.A., F.R.A.S., &c., of St. John's College, Cambridge. With a Portrait and Map, also a larger Map, by Arrowsmith, granted especially for this work by the President and Council of the Royal Geographical Society of London. Crown 8vo. 6s. 6d.

MACKENZIE (BISHOP), Memoir of the late. By the DEAN OF ELY. With Maps, Illustrations, and an Engraved Portrait from a painting by G. RICHMOND. Dedicated by permission to the Lord Bishop of Oxford. *Second Edition*. Small 8vo. 6s.

The Large Paper Edition may still be had, price 10s. 6d.

MAIN's (REV. R.) Twelve Sermons preached on Various Occasions at the Church of St. Mary, Greenwich. By R. MAIN, M.A., Radcliffe Observer at Oxford. 12mo. 5s.

MASKEW's (REV. T. R.) Annotations on the Acts of the Apostles. Original and selected. Designed principally for the use of Candidates for the Ordinary B.A. Degree, Students for Holy Orders, &c., with College and Senate-House Examination Papers. By the Rev. T. R. MASKEW, M.A. *Second Edition, enlarged.* 12mo. 5s.

MILL's (REV. DR.) Observations on the attempted Application of Pantheistic Principles to the Theory and Historic Criticism of the Gospels. By W. H. MILL, D.D., late Regius Professor of Hebrew in the University of Cambridge. *Second Edition, with the Author's latest notes and additions.* Edited by his Son-in-Law, the Rev. B. WEBB, M.A. 8vo. 14s.

———— **Lectures on the Catechism.** Delivered in the Parish Church of Brasted, in the Diocese of Canterbury. By W. H. MILL, D.D. Edited by the Rev. B. WEBB, M.A. Fcap. 8vo. 6s. 6d.

———— **Sermons preached in Lent 1845, and on several former occasions, before the University of Cambridge.** By W. H. MILL, D.D. 8vo. 12s.

———— **Four Sermons preached before the University on the Fifth of November and the three Sundays preceding Advent, in the year 1848.** By W. H. MILL, D.D. 8vo. 5s. 6d.

———— **An Analysis of the Exposition of the Creed, written by the Right Reverend Father in God, J. PEARSON, D.D., late Lord Bishop of Chester.** Compiled, with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By W. H. MILL, D.D. *Third Edition, revised and corrected.* 8vo. 5s.

MISSION LIFE among the Zulu-Kafirs. Memorials of HENRIETTA, Wife of the Rev. R. Robertson. Compiled chiefly from Letters and Journals written to the late Bishop Mackenzie and his Sisters. Edited by ANNE MACKENZIE. Small 8vo. 7s. 6d.

MORRIS' (JOHN) Words of Comfort for the Wayfarer, the Weary, the Sick, and the Aged. Taken from the Writings of the Wise and Good. With an Introduction, by JOHN MORRIS. Demy 8vo. 12s.

NEALE's (REV. J. M.) Seatonian Poems. By the Rev. J. M. NEALE, M.A., late Scholar of Trinity College. Fcap. 8vo. 6s.

NEWTON (SIR ISAAC) and Professor Cotes, Correspondence of, including Letters of other Eminent Men, now first published from the originals in the Library of Trinity College, Cambridge; together with an Appendix containing other unpublished Letters and Papers by Newton; with Notes, Synoptical View of the Philosopher's Life, and a variety of details illustrative of his history. Edited by the Rev. J. EDLESTON, M.A., Fellow of Trinity College, Cambridge. 8vo. 10s.

PEARSON'S (REV. J. B.) *The Divine Personality, being a Consideration of the Arguments to prove that the Author of Nature is a Being endowed with liberty and choice. The Burney Prize Essay for 1864.* By J. B. PEARSON, B.A., Scholar of St. John's College, and Curate of St. Michael's Church, Cambridge. 8vo. 1s. 6d.

PIEROTTI'S (ERMETE) *Jerusalem Explored: being a Description of the Ancient and Modern City, with upwards of One Hundred Illustrations, consisting of Views, Ground-plans, and Sections.* By ERMETE PIEROTTI, Doctor of Mathematics, Captain of the Corps of Engineers in the army of Sardinia, Architect-Engineer to his Excellency Sooraya Pasha of Jerusalem, and Architect of the Holy Land. 2 vols. imperial 4to. 5l. 5s.

The Customs and Traditions of Palestine Compared with the Bible, from Observations made during a Residence of Eight Years. By Dr. ERMETE PIEROTTI, Author of "Jerusalem Explored." 8vo. 9s.

PHILLIPS' (REV. GEO.) *Short Sermons on Old Testament Messianic Texts, preached in the Chapel of Queens' College, Cambridge.* By the REV. GEO. PHILLIPS, D.D., President of the College. 8vo. 5s.

PSALTER (The) or Psalms of David in English Verse. With Preface and Notes. By a Member of the University of Cambridge. Dedicated by permission to the Lord Bishop of Ely, and the Reverend the Professors of Divinity in that University. 5s.

ROMILLY'S (REV. J.) *Graduati Cantabrigienses: sive Catalogus exhibens nomina eorum quos ab anno academico admissionum 1760 usque ad decimum diem Oct. 1856. Gradu quocunque ornavit Academia Cantabrigienses, e libris subscriptionum desumptus.* Cura J. ROMILLY, A.M., Coll. SS. Trin. Socii atque Academica Registrarii. 8vo. 10s.

SCHOLEFIELD'S (PROF.) *Hints for some Improvements in the Authorised Version of the New Testament.* By the late J. SCHOLEFIELD, M.A. *Fourth Edition.* Fcap. 8vo. 4s.

SCRIVENER'S (F. H.) *Plain Introduction to the Criticism of the New Testament.* With 40 Facsimiles from Ancient Manuscripts. For the Use of Biblical Students. By F. H. SCRIVENER, M.A., Trinity College, Cambridge. 8vo. 15s.

Codex Bezae Cantabrigiensis. Edited, with Prolegomena, Notes, and Facsimiles. By F. H. SCRIVENER, M.A. 4to. 26s.

SCRIVENER's (F. H.) A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament; to which is prefixed a Critical Introduction. By F. H. SCRIVENER, M.A. Fcap. 8vo. 5s.

"Mr. Scrivener has now placed the results of Tischendorf's discovery within the reach of all in a charming little volume, which ought to form a companion to the Greek Testament in the Library of every Biblical student."—*Reader*.

— An Exact Transcript of the CODEX AUGIENSIS, Græco-Latina Manuscript in Uncial Letters of S. Paul's Epistles, preserved in the Library of Trinity College, Cambridge. To which is added a Full Collation of Fifty Manuscripts containing various portions of the Greek New Testament deposited in English Libraries: with a full Critical Introduction. By F. H. SCRIVENER, M.A. Royal 8vo. 26s.

The CRITICAL INTRODUCTION is issued separately, price 5s.

— Novum Testamentum Græcum, Textus Stephani, 1550. Accedunt variae lectiones editionem Bezae, Elzeviri, Lachmanni, Tischendorfii, et Tregellesii. Curante F. H. SCRIVENER, M.A. 16mo. 4s. 6d.

An Edition on Writing-paper for Notes. 4to. half-bound. 12s.

SELWYN's (PROFESSOR) Excerpta ex reliquiis Versionum, Aquilæ, Symmachi, Theodotionis, a Montefalconio aliisque collecta. GENESIS. Edidit GUL. SELWYN, S.T.B. 8vo. 1s.

— Notæ Criticæ in Versionem Septuagintaviralem. EXODUS, Cap. I.—XXIV. Curante GUL. SELWYN, S.T.B. 8vo. 3s. 6d.

— Notæ Criticæ in Versionem Septuagintaviralem. Liber NUMERORUM. Curante GUL. SELWYN, S.T.B. 8vo. 4s. 6d.

— Notæ Criticæ in Versionem Septuagintaviralem. Liber DEUTERONOMII. Curante GUL. SELWYN, S.T.B. 8vo. 4s. 6d.

— Origenis Contra Celsum. Liber I. Curante GUL. SELWYN, S.T.B. 8vo. 3s. 6d.

— Testimonia Patrum in Veteres Interpretes, Septuaginta, Aquilam, Symmachum, Theodotionem, a Montefalconio aliisque collecta paucis Additis. Edidit GUL. SELWYN, S.T.B. 8vo. 6d.

— Horæ Hebraicæ. Critical and Expository Observations on the Prophecy of Messiah in Isaiah, Chapter IX., and on other Passages of Holy Scripture. By W. SELWYN, D.D., Lady Margaret's Reader in Theology. *Revised Edition, with Continuation*. 8s.

— Waterloo. A Lay of Jubilee for June 18, A.D. 1815. *Second Edition*. 3s.

— Winfrid, afterwards called Boniface. A.D. 680—755. Fcp. 4to. 2s.

SINKER's (REV. R.) The Characteristic Differences between the Books of the New Testament and the immediately preceding Jewish, and the immediately succeeding Christian Literature, considered as an evidence of the Divine Authority of the New Testament. Being the Hulsean Prize Essay for 1864. By the REV. R. SINKER, Trinity College. Small 8vo. 3s. 6d.

STUDENT'S GUIDE (The) to the University of Cambridge. *Second Edition, revised and corrected in accordance with the recent regulations.* Fcap. 8vo. 5s.

CONTENTS: Introduction, by J. R. SEELEY, M.A.—On University Expenses, by the Rev. H. LATHAM, M.A.—On the Choice of a College, by J. R. SEELEY, M.A.—On the Course of Reading for the Classical Tripos, by the Rev. R. BURN, M.A.—On the Course of Reading for the Mathematical Tripos, by the Rev. W. M. CAMPION, B.D.—On the Course of Reading for the Moral Sciences Tripos, by the Rev. J. B. MAYOR, M.A.—On the Course of Reading for the Natural Sciences Tripos, by Professor LIVEING, M.A.—On Law Studies and Law Degrees, by Professor J. T. ABBY, LL.D.—On the Ordinary B.A. Degree, by the Rev. J. R. LUMBY, M.A.—Medical Study and Degrees, by G. M. HUMPHRY, M.D.—On Theological Examinations, by Professor E. HAROLD BROWNE, B.D.—Examinations for the Civil Service of India, by the Rev. H. LATHAM, M.A.—Local Examinations of the University, by H. J. ROBY, M.A.—Diplomatic Service.—Detailed Account of the several Colleges.

TERTULLIANI Liber Apologeticus. The Apology of Tertullian. With English Notes and a Preface, intended as an Introduction to the Study of Patristical and Ecclesiastical Latinity. By H. A. WOODHAM, LL.D. *Second Edition.* 8vo. 8s. 6d.

TODD's (REV. J. F.) The Apostle Paul and the Christian Church of Philippi. An Exposition Critical and Practical of the Sixteenth Chapter of the Acts of the Apostles and of the Epistles to the Philippians. By the late Rev. J. F. TODD, M.A., Trinity College, Cambridge. 8vo. 9s.

TURTON's (BISHOP) The Holy Catholic Doctrine of the Eucharist, considered in reply to Dr. Wiseman's Argument from Scripture. By T. TURTON, D.D., late Bishop of Ely. 8vo. 8s. 6d.

VERSES and Translations. By C. S. C. *Third Edition.* Fcap. 8vo. 5s.

WIESELER's Chronological Synopsis of the Four Gospels. Translated by the Rev. E. VENABLES, M.A. 8vo. 13s.

WEST's (C. A.) Parish Sermons, according to the order of the Christian Year. By the late C. A. WEST, B.A. Edited by J. R. WEST, M.A. 12mo. 6s.

12 WORKS PUBLISHED BY DEIGHTON, BELL, & CO.

WHEWELL's (REV. DR.) Elements of Morality, including Polity. By the REV. W. WHEWELL, D.D., Master of Trinity College, Cambridge. *Fourth Edition*, in 1 vol. 8vo. 15s.

Lectures on the History of Moral Philosophy in England. By the REV. W. WHEWELL, D.D. *New and Improved Edition, with additional Lectures*. Crown 8vo. 8s.

The Additional Lectures are printed separately in Octavo for the convenience of those who have purchased the former Edition. 3s. 6d.

Astronomy and General Physics considered with reference to Natural Theology (Bridgewater Treatise). By W. WHEWELL, D.D. *New Edition*, small 8vo. (Uniform with the Aldine.) 5s.

Sermons preached in the Chapel of Trinity College, Cambridge. By W. WHEWELL, D.D. 8vo. 10s. 6d.

Butler's Three Sermons on Human Nature, and Dissertation on Virtue. Edited by W. WHEWELL, D.D. With a Preface and a Syllabus of the Work. *Fourth and Cheaper Edition*. Fcap. 8vo. 2s. 6d.

WILLIS' (REV. R.) The Architectural History of Glastonbury Abbey. By the REV. R. WILLIS, F.R.S., Jacksonian Professor. With Illustrations. 8vo. 7s. 6d.

WILLIAMS' (ROWLAND) Rational Godliness. After the Mind of Christ and the Written Voices of the Church. By ROWLAND WILLIAMS, D.D., Professor of Hebrew at Lampeter. Crn. 8vo. 10s. 6d.

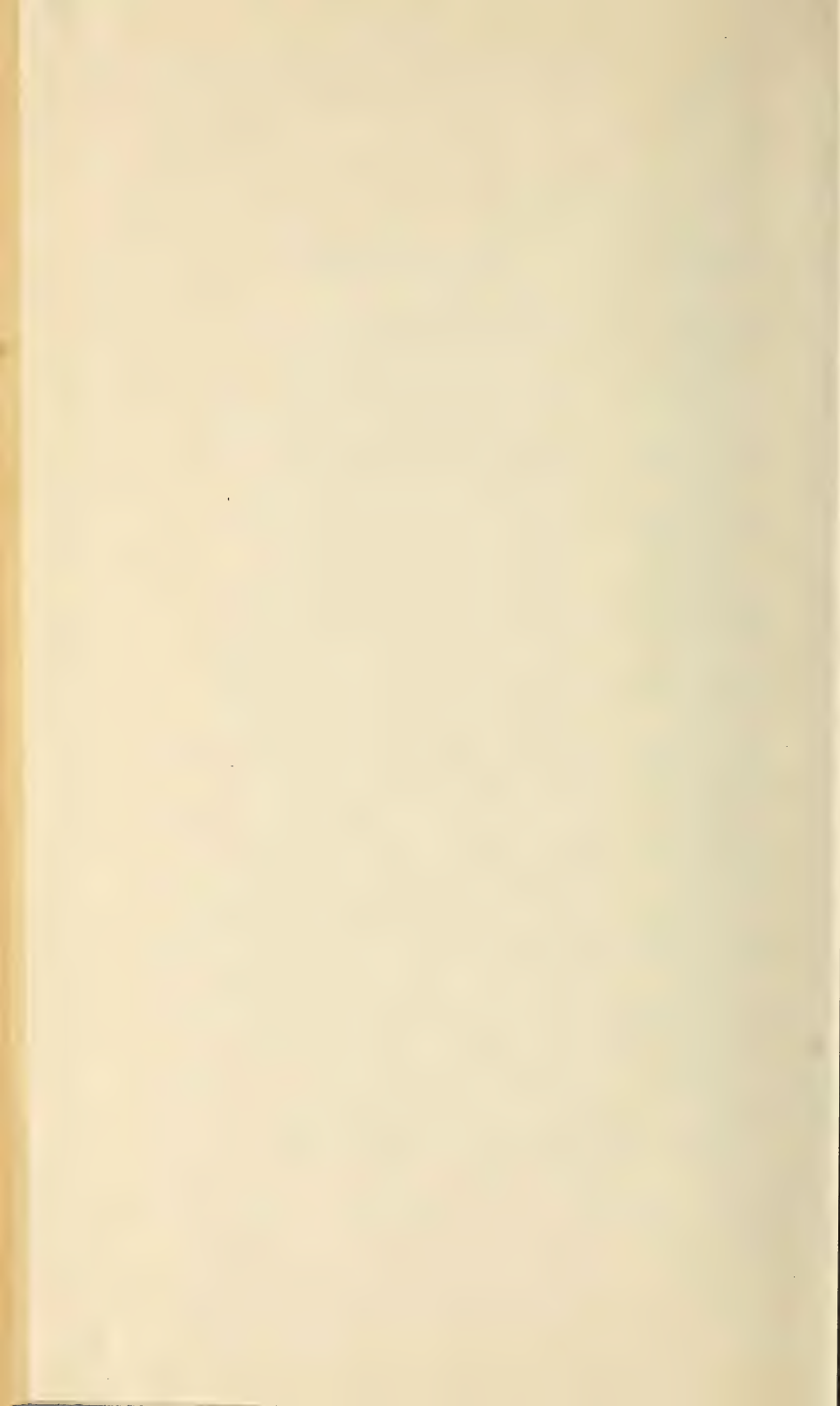
Paramésvara-jnyána-goshthi. A Dialogue of the Knowledge of the Supreme Lord, in which are compared the claims of Christianity and Hinduism, and various questions of Indian Religion and Literature fairly discussed. By ROWLAND WILLIAMS, D.D. 8vo. 12s.

WOLFE's (REV. A.) Family Prayers and Scripture Calendar. By the REV. A. WOLFE, M.A., late Fellow and Tutor of Clare College, Cambridge, Rector of Fornham All Saints, Bury St. Edmund's. Fcp. 2s.

WRATISLAW's (A. H.) Notes and Dissertations, principally on Difficulties in the Scriptures of the New Covenant. By A. H. WRATISLAW, M.A., Head Master of Bury St. Edmund's School, formerly Fellow of Christ's College, Cambridge. 8vo. 7s. 6d.

CAMBRIDGE:—PRINTED BY JONATHAN PALMER.

P D 17.0.







DOBBS BROS.
LIBRARY BINDING

MAY -69

ST. AUGUSTINE

FLA.

32084

LIBRARY OF CONGRESS



0 003 046 185 A